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WHITE'S GRAMMAR SCHOOL TEXTS

ST. PAUL'S
EPISTLE TO THE ROMANS

WITH A VOCABULARY

BY

JOHN T. WHITE, D.D. OXON.

SECOND THOUSAND

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P R E F A C E.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

INTRODUCTION.

THE Epistle to the Romans is the most logical and systematic exposition of the doctrines of Christianity that the New Testament contains. Written at Corinth in, or about, A.D. 58, it was addressed to a Church which St. Paul had never seen, and which had most probably been gathered together by the teaching of Jews or Proselytes, who had derived their knowledge of the Gospel from the Apostles themselves. We are not in a position to decide when or how the Gentile element became predominant in the Church at Rome ;—but two things are clear: firstly, that as elsewhere, so here, the Jewish party was numerically of comparative insignificance ; and, secondly, that the usual debates about ritual and ceremonial observances were rife in the community.

The Epistle itself has two main divisions ;—the first eleven chapters being doctrinal ; the others preceptive and practical. But there are subdivisions which should be carefully noted.

The object of the Epistle, primarily, was to work out *the necessity* of such a method of salvation as is proposed in the Gospel scheme ; and, then, to show *the necessary consequence* of a true reception of the same on the fulfilment of those duties which constitute the practical side of Christianity.

In pursuit of this design St. Paul starts with the proposition that mankind is universally corrupted and guilty ; which fact he summarizes, ch. iii. 9, 10, 23. In ch. i. he establishes the charge against the Gentile world, and in ch. ii. he proves it to be equally true of the Jews. The principle of just reward and retribution laid down in

the first eleven verses of ch. ii., are shown to issue in the moral and judicial condemnation of Jew and Gentile alike. In ch. iii. this statement, in spite of sundry subtle objections on the part of the Jew, is confirmed by the testimony of those "oracles of God," which had been committed to his keeping. This confirmation leads to the *necessity* of such a scheme as God had purposed from the beginning; viz., that as "by the deeds of the law" no flesh could be justified in the sight of a holy God, the righteousness of God, whereby He both justifies and sanctifies the sinner through faith and apart from the condition of previous obedience, is manifested in Christ (vv. 19—26). Hence it follows that all boasting of acceptance on the score of merit is excluded.

To confirm this principle of accounting a sinner sinless and even righteous by the action of faith, St. Paul proceeds to show that it is nothing new, and that the Jew had two examples of it in his own national history; one being the case of his forefather Abraham, the other being the testimony of King David. Both these men were accounted righteous by imputation; their sins being forgiven and their persons accepted on this principle. This the Apostle shows in ch. iv.; and at the close of the chapter sums up its universal application; vv. 23—25.

Having thus laid down the principle of Faith as the foundation of peace with God and of holiness of life, the Apostle proceeds in ch. v. to show its effects, and confirms the certainty of it by the contrast between the effects of the sin of Adam upon his posterity, and the results of the work of Christ upon all who believe.

Here, however, is interposed a plausible objection to this doctrine, viz. that it offers a premium to sin. Of this objection the Apostle at once disposes by showing that it is simply impossible from the fact, that whoever is united

to Christ by a true faith is made a partaker of His death, and *eodem facto* a partaker of His resurrection-life.

This argument, which is pursued to the close of ch. vi., leads to the question how this state of things can be reconciled with the existence and occasional prevalence of sin in the believer. This gives occasion to St. Paul to unfold a deeply experimental account of this apparent contradiction, by which he shows that whereas in a natural man there is no conflict—since without the conviction of the law he is alive and at rest—there is in the regenerate man, on the contrary, a new principle which exerts a ceaseless antagonism to the old nature. The one is the old Adam-nature, which lingers until death; the other is the new-resurrection-nature of Christ, which attacks, defeats, and finally destroys its opponent. This is summed up in ch. vii. 21—25. This victory, moreover, is regarded as the result of deliverance from the authority of the Law, which ceases to assert its claims upon the believer by virtue of his union with Christ.

From this point the Apostle passes on to the glorious topic of the believer's everlasting security. Having been set free from the law of sin (involving death) by the law of the Spirit of life, the believer ceases to be a carnal man by becoming a spiritual one. By this means the true righteousness of the Law is fulfilled; and though the believer's bodily frame is doomed to death because of the effects of sin, his spiritual life is developed by the indwelling of the Spirit of Christ. And not only so, but this very indwelling of the Spirit of Christ becomes the pledge and cause of the resurrection of his body.

At this point St. Paul breaks off to unveil the mystery of salvation, the foundation of which he lays in the sovereign grace of God; ch. viii. 9 *sqq.* Having thus touched upon this deep subject, he applies it to the history of Israel for

the purpose of accounting for their apparent rejection: He shows that all are not Israel who are Israelites, even as Esau did not receive the promise made to Abraham. But at the same time he points out the reason for this rejection, in their own wilful rejection of God's way of righteousness (ch. x.) ; and so concludes the doctrinal portion of his Epistle by a grand exposition of the present and future relative positions of Jew and Gentile.

The practical character and effects of Divine Grace are now set forth by the Apostle's pointing out *the necessary consequence* of a true reception of the Gospel. Personal holiness, unfeigned and universal love, loyal obedience to authority, are all shown to spring from one principle engendered by the mercies of God, viz. the principle of Love to Him. These points are set forth in chapters xii., xiii. In the following two chapters are discussed the vexed questions of Jewish ceremonial and the duty of forbearance on the part of the Gentiles. Both parties are exhorted to receive one another, as Christ had already received them, to the glory of God.

The remainder of ch. xv. is occupied with the Apostle's plans, and the last chapter contains his salutations to various members of the Church :—a precious lesson for all time of the bonds and claims of Christian fellowship.

This sketch may be fitly concluded with the observation, that whercas in the whole range of literature there is nothing like this Epistle, so it would have been impossible for the mere intellect of any man to originate it. The imagination of man could not have conceived, the reason of man could not have discovered, the wit of man could not have framed, nor could the tongue of man have expressed the Epistle to the Romans. From first to last it is the Revelation of God and the Inspiration of His chosen instrument that have given it to mankind.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ΕΠΙΣΤΟΛΗ.

ΟΗΑΡ. Ι. ¹ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ ²(ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις) ³περὶ τοῦ Υἱοῦ αὐτοῦ (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σαρκα, ⁴τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ⁵(δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ—⁶ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ) ἵπᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπήτοις Θεοῦ, κλητοῖς ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

⁸Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ

Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ
 πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.
 9 Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν
 τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ
 αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι
 10 πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος,
 εἰπὼς ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι
 τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς. 11 Ἐπιποθῶ γὰρ
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευ-
 ματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς· 12 τοῦτο δέ
 ἐστὶ, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν
 ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. 13 Οὐ
 θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις
 προεθέμην ἐλθεῖν πρὸς ὑμᾶς (καὶ ἐκωλύθην
 ἄχρι τοῦ δεῦρο), ἵνα καρπὸν τινα σχῶ καὶ ἐν
 ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
 14 Ἑλληνσί τε καὶ βαρβάροις, σοφοῖς τε καὶ
 ἀνοήτοις ὀφειλέτης εἰμί· 15 οὕτω, τὸ κατ' ἐμὲ,
 πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελ-
 ίσασθαι. 16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλι-
 ον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν
 εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
 τε πρῶτον καὶ Ἑλληνι. 17 Δικαιοσύνη γὰρ
 Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
 πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ
 πίστεως ζήσεται.

18' Αποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, 19διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνέρωσε. 20Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀίδιος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, 21διότι γινόντες τὸν Θεὸν, οὐχ ὥς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· 22φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν 23καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. 24Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· 25οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβύσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. 26Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· 27ὁμοίως τε καὶ οἱ

ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
 θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς
 ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην
 κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν, ἣν ἔδει,
 τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.
²⁸ Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν
 ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
 ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, ²⁹ πε-
 πληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ,
 πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου,
 ἔριδος, δόλου, κακοηθείας· ³⁰ ψιθυριστὰς, κατα-
 λάλους, θεοστυγεῖς, ὕβριστὰς, ὑπερηφάνους,
 ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
³¹ ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδ-
 οὺς, ἀνελεήμονας· ³² οἵτινες τὸ δικαίωμα τοῦ
 Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες
 ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν,
 ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

CHAP. II. ¹ ΔΙΟ ἀναπολόγητος εἶ, ὃ ἄν-
 θρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν
 ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ
 πράσσεις ὁ κρίνων. ² Οἶδαμεν δὲ, ὅτι τὸ κρίμα
 τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ
 τοιαῦτα πράσσοντας. ³ Λογίζῃ δὲ τοῦτο, ὃ
 ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσ-
 σοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ

κρίμα τοῦ Θεοῦ; ⁴ ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; ⁵ κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, ⁶ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. ⁷ τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι ζῶν αἰώνιον. ⁸ τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή· ⁹ θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· ¹⁰ δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.
¹¹ Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

¹² Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται—¹³ οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. ¹⁴ Ὅταν γὰρ ἔβνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος· ¹⁵ οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου

γραφτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἡ καὶ ἀπολογουμένων—¹⁶ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ.

¹⁷Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,
¹⁸καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου,
¹⁹πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, ²⁰παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μὀρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· ²¹ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ²²ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; ²³ὁ ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; ²⁴τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

²⁵Περιτομή μὲν γὰρ ὠφελεῖ, εἰς νόμον πράσσης· εἰς δὲ παραβάτης νόμου ἦς, ἡ περιτομή σου ἀκροβυστία γέγονεν. ²⁶Εἰς οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου

φυλάσση, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, ²⁷καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελούσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου ; ²⁸Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ²⁹ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

CHAP. III. ¹ΤΙ οὖν τὸ περισσὸν τοῦ Ἰουδαίου ; ἡ τίς ἡ ὠφέλεια τῆς περιτομῆς ; ²Πολὺ κατὰ πάντα τρόπον. Πρῶτον μὲν, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. ³Τί γάρ ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ ; ⁴Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· "Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. ⁵Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν ; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν ; (κατὰ ἄνθρωπον λέγω). ⁶Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον ; ⁷Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσειεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι ; καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς

φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν τὰ
 κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἐνδικόν
 ἐστι. ⁹Τί οὖν; προεχόμεθα; Οὐ πάντως·
 προητiasάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας
 πάντας ὑφ' ἁμαρτίαν εἶναι· ¹⁰καθὼς γέγραπ-
 ται· Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· ¹¹οὐκ
 ἔστιν ὁ συνιών, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν·
¹²πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ
 ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.
¹³Τάφος ἀνεφγμένος ὁ λάρυγξ αὐτῶν· ταῖς
 γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπιδων ὑπὸ
 τὰ χεῖλη αὐτῶν· ¹⁴ὣν τὸ στόμα ἀράς καὶ
 πικρίας γέμει. ¹⁵Οἷς οἱ πόδες αὐτῶν ἐκ-
 χέαι αἷμα· ¹⁶σύντριμμα καὶ ταλαιπωρία ἐν
 ταῖς ὁδοῖς αὐτῶν· ¹⁷καὶ ὁδὸν εἰρήνης οὐκ
 ἔγνωσαν. ¹⁸Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι
 τῶν ὀφθαλμῶν αὐτῶν. ¹⁹Οἶδαμεν δὲ, ὅτι ὅσα
 ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ ἵνα πᾶν
 στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ
 κόσμος τῷ Θεῷ. ²⁰Διότι ἐξ ἔργων νόμου οὐ
 δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ
 γὰρ νόμου ἐπίγνωσις ἁμαρτίας. ²¹Νυνὶ δὲ
 χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,
 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφη-
 τῶν, ²²δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ
 Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς

πιστεύοντας· οὐ γάρ ἐστι διαστολή. ²³ Πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ²⁴δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ²⁵ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· ²⁶πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

²⁷Ποῦ οὖν ἡ καύχησις ; Ἐξεκλείσθη. Διὰ ποίου νόμου ; τῶν ἔργων ; Οὐχί, ἀλλὰ διὰ νόμου πίστεως· ²⁸λογιζόμεθα γὰρ δικαιῶσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. ²⁹Ἡ Ἰουδαίων ὁ Θεὸς μόνον ; οὐχί καὶ ἐθνῶν ; Ναὶ καὶ ἐθνῶν· ³⁰ἐπείπερ εἰς ὁ Θεὸς, ὃς δικαιοῖται περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. ³¹Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως ; Μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

CHAP. IV. ¹ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα ; ²εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ³Τί γὰρ ἡ γραφὴ λέγει ; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ⁴Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· ⁵τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ⁶Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων· ⁷Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν. ⁹Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἥ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ, ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ¹⁰Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἥ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. ¹¹Καὶ σημεῖον ἔλαβε περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας—εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην—¹²καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἵχνεσι τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. ¹³Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ τὸ κληρονόμον αὐτὸν εἶναι

κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. ¹⁴Εἰ
 γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ
 πίστις, καὶ κατήργηται ἡ ἐπαγγελία. ¹⁵Ὁ
 γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ
 ἔστι νόμος, οὐδὲ παράβασις. ¹⁶Διὰ τοῦτο ἐκ
 πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν
 τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ
 ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως
 Ἀβραάμ, ὃς ἐστι πατὴρ πάντων ἡμῶν,
¹⁷(καθὼς γέγραπται· Ὅτι πατέρα πολλῶν
 ἐθνῶν τέθεικά σε,) κατέναντι οὗ ἐπίστευσε
 Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ
 καλούντος τὰ μὴ ὄντα ὡς ὄντα· ¹⁸ὃς παρ'
 ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσε εἰς τὸ γενέσθαι
 αὐτὸν πατέρα πολλῶν ἐθνῶν (κατὰ τὸ εἰρη-
 μένον· Οὕτως ἔσται τὸ σπέρμα σου), ¹⁹καὶ
 μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησε τὸ
 ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης
 που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας
 Σάρρας, ²⁰εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ
 διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ
 πίστει δούς δόξαν τῷ Θεῷ, ²¹καὶ πληρο-
 φορηθεὶς ὅτι, ὃ ἐπήγγελλται, δυνατός ἐστι καὶ
 ποιῆσαι. ²²Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαι-
 οσύνην. ²³Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον,
 ὅτι ἐλογίσθη αὐτῷ· ²⁴ἀλλὰ καὶ δι' ἡμᾶς, οἷς

μέλλει λογίζεσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν·
 25^{ος} παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

CHAP. V. ¹ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ²δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. ³Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ⁴ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· ⁵ἡ δὲ ἐλπίς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ⁶Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. ⁷Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. ⁸Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. ⁹Πολλῶ οὖν μᾶλλον, δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ

τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. 11 Οὐ μόνον δέ, ἀλλὰ καὶ κανχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον—13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογέεται μὴ ὄντος νόμου. 14 Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. 16 Καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα. Τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος

καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ—¹⁸ ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα· οὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ¹⁹ Ὡς περ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ²⁰ Νόμος δὲ παρεισήλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ²¹ ἵνα ὥς περ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

CHAP. VI. ¹ ΤΙ οὖν ἐροῦμεν ; ἐπιμενούμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ ; ² Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ ; ³ Ἡ ἀγνοεῖτε, ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ; ⁴ Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καὶνότητι ζωῆς περιπατήσωμεν. ⁵ Εἰ γὰρ σύμφυτοι

γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· τὸ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. ⁸Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, ⁹εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. ¹⁰Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. ¹¹Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.

¹²Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν· ¹³μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ¹⁴Ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

¹⁵Τί οὖν ; ἁμαρτήσομεν, ὅτι οὐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν ; Μὴ γένοιτο. ¹⁶Οὐκ οἶδατε, ὅτι, ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς

ὑπακοὴν, δοῦλοι ἐστε ᾧ ὑπακούετε, ἦτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ;
 17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς· 18 ἔλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστησατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων θάνατος. 22 Νυνὶ δὲ ἔλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. 23 Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

CHAP. VII. 1 Ἡ ἀγνοεῖτε, ἀδελφοὶ (γινώσκουσι γὰρ νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ ; 2 Ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ

νόμου τοῦ ἀνδρός. 3^α Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρῳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. 4^α Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. 5^α Ὅτε γὰρ ἡμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· θνυντὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Τί οὖν ἐροῦμεν ; ὁ νόμος ἁμαρτία ; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις. 8^α Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9^α Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, 10^α ἐγὼ δὲ ἀπέθανον· καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν

αὕτη εἰς θάνατον. ¹¹ Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. ¹² Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. ¹³ Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ¹⁵ Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. ¹⁶ Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. ¹⁷ Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ¹⁸ Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. ¹⁹ Οὐ γὰρ, ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω. ²⁰ Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ²¹ Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παρύκειται. ²² Συνήδομαι γὰρ

τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·
²³βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου
 ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ
 αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ
 ὄντι ἐν τοῖς μέλεσί μου. ²⁴Ταλαίπωρος ἐγὼ
 ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ
 θανάτου τούτου; ²⁵Εὐχαριστῶ τῷ Θεῷ διὰ
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν
 αὐτὸς ἐγὼ τῷ μὲν νοῷ δουλεύω νόμῳ Θεοῦ, τῇ
 δὲ σαρκὶ νόμῳ ἁμαρτίας.

CHAP. VIII. ¹ΟΤΔΕΝ ἄρα νῦν κατάκριμα
 τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περι-
 πατοῦσιν ἀλλὰ κατὰ Πνεῦμα. ²Ο γὰρ νόμος
 τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
 ἡλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας
 καὶ τοῦ θανάτου. ³Τὸ γὰρ ἀδύνατον τοῦ
 νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς
 τὸν ἑαυτοῦ Υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς
 ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
 ἁμαρτίαν ἐν τῇ σαρκί, ⁴ἵνα τὸ δικαίωμα τοῦ
 νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα
 περιπατοῦσιν ἀλλὰ κατὰ Πνεῦμα. ⁵Οἱ γὰρ
 κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,
 οἱ δὲ κατὰ Πνεῦμα τὰ τοῦ Πνεύματος. ⁶Τὸ
 γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
 φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη.

⁷Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν·
 τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται,
 οὐδὲ γὰρ δύναται. ⁸Οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ
 ἀρέσαι οὐ δύνανται. ⁹Τμεῖς δὲ οὐκ ἐστὲ ἐν
 σαρκὶ ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ
 οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ
 οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰Εἰ δὲ
 Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι'
 ἁμαρτίαν· τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.
¹¹Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ
 νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν
 ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα
 ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.
¹²Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ
 σαρκὶ τοῦ κατὰ σάρκα ζῆν. ¹³Εἰ γὰρ κατὰ
 σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ
 Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε,
 ζήσεσθε. ¹⁴Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγ-
 ονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. ¹⁵Οὐ γὰρ
 ἐλάβετε Πνεῦμα δουλείας πάλιν εἰς φόβον,
 ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας, ἐν ᾧ κράζ-
 ομεν Ἀββᾶ, ὁ Πατήρ. ¹⁶Αὐτὸ τὸ Πνεῦμα
 συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν
 τέκνα Θεοῦ. ¹⁷Εἰ δὲ τέκνα, καὶ κληρονόμοι
 κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρι-
 στοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συν-
 δοξασθῶμεν.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νῶν τοῦ Θεοῦ ἀπεκδέχεται. 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, 21 ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. 22 Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις στενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. 23 Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 25 εἰ δέ, ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. 27 Ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἀγίων.

²⁸Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ²⁹Ὅτι, οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. ³⁰Οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. ³¹Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ³²Ὅσγε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; ³³Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων; ³⁴Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεὶς; ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ; ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; (θλίψις; ἡ στενοχωρία; ἡ διωγμός; ἡ λιμός; ἡ γυμνότης; ἡ κίνδυνος; ἡ μάχαιρα; ³⁶(καθὼς γέγραπται "Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς). ³⁷Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ³⁸Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις, οὔτε

ἐνεστῶτα οὔτε μέλλοντα, ³⁹οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

CHAΡ. IX. ¹ΑΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου, ἐν Πνεύματι ἁγίῳ, ²ὅτι λύπη μοι ἐστὶ μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. ³Ἡὐχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· ⁴οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ⁵ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. ⁶Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ. ⁷Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. ⁸Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. ⁹Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός. ¹⁰Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς

κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν
 11 μὴπω γὰρ γεννηθέντων, μηδὲ πραξάντων
 τι ἀγαθὸν ἢ κακόν, ἵνα ἢ κατ' ἐκλογὴν τοῦ
 Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ
 τοῦ καλοῦντος, 12 ἔρρήθη αὐτῇ· "Οτι ὁ μείζων
 δουλεύσει τῷ ἐλάσσονι· 13 καθὼς γέγραπται
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;
 Μὴ γένοιτο. 15 Τῷ γὰρ Μωϋσῇ λέγει· Ἐλε-
 ήσω, ὃν ἂν ἐλεῶ· καὶ οἰκτειρήσω, ὃν ἂν
 οἰκτείρω. 16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ
 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.
 17 Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· "Οτι εἰς
 αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν
 σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ
 ὄνομά μου ἐν πάσῃ τῇ γῇ. 18 Ἄρα οὖν, ὃν
 θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. 19 Ἐρεῖς
 οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι
 αὐτοῦ τίς ἀνθέστηκε; 20 Μενοῦνγε, ὦ ἄνθρωπε,
 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ
 ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας
 οὕτως; 21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ
 πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν
 εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; 22 Εἰ δὲ
 θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ
 γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ

μακροθυμία σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· ²³καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, ²⁴οὗς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν; ²⁵ὥς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου· καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην· ²⁶καὶ ἔσται ἐν τῷ τόπῳ, οὗ ἐρρήθη αὐτοῖς· Οὐ λαός μου ὑμεῖς· ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. ²⁷Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατὰλειμμα σωθήσεται· ²⁸λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. ²⁹Καὶ καθὼς προείρηκεν Ἡσαίας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὁμοιωθῆμεν.

³⁰Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· ³¹Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. ³²Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου· προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος·

³³καθὼς γέγραπται· Ἴδου, τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

CHAP. X. ¹ΑΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ²Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. ³Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. ⁴Τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. ⁵Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. ⁶Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἶπης ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν· ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁸Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν· ὅτι, ἐὰν ὁμολογήσης ἐν τῷ στόματί σου Κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ

νεκρῶν, σωθήσῃ. ¹⁰(Καρδία γὰρ πιστεύεται εἰς δικαιοσύνην στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.) ¹¹Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθήσεται. ¹²Οὐ γάρ ἐστι διαστολή Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. ¹³Πᾶς γὰρ, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. ¹⁴Πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; ¹⁵πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ὠραῖοι-οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ. ¹⁶Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; ¹⁷Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. ¹⁸Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; Μενοῦνγε εἰς πᾶσαν τὴν γῆν. ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ¹⁹Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραὴλ; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. ²⁰Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην τοῖς ἐμὲ μὴ

ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. ²¹Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

CHAP. XI. ¹ΛΕΓΩ οὖν, Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμι ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενιαμίν. ²Οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. *Ἡ οὐκ οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων, ³Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου. ⁴Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. ⁵Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. ⁶Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον. ⁷Τί οὖν; *Ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,—⁸καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ

ἀκούειν—ἕως τῆς σήμερον, ἡμέρας. ⁹Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς. ¹⁰Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

¹¹Λέγω οὖν, Μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς. ¹²Εἰ δὲ τὸ παράπτωμα αὐτῶν πλούτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλούτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; ¹³Ἐγὼ γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, ¹⁴εἰπὼς παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ¹⁷Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ, ἀγριέλαιος ὢν, ἐν-εκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου, ¹⁸μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. ¹⁹Ἐρεῖς οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα

ἐγὼ ἐγκεντρισθῶ. ²⁰Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. ²¹Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται. ²²Ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δὲ σὲ χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ²³Κἀκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. ²⁴Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

²⁵Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. ²⁶Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται· Ἡξει ἐκ Σιών ὁ Ῥυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. ²⁷καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. ²⁸Κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας. ²⁹Ἀμετα-

μέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. ^{30'} Ὡσπερ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· ³¹ οὕτω καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι. ³² Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

³³ Ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ³⁴ Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

CHAP. XII. ¹ ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· ² καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. ³ Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν

εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. ⁴Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, ⁵οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἰς ἀλλήλων μέλη. ⁶Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· ⁷εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· ⁸εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι. ⁹Ἡ ἀγάπη ἀνυπόκριτος· ἀποστύγ-
 οῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· ¹⁰τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι· ¹¹τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ Κυρίῳ δουλεύοντες· ¹²τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες· ¹³ταῖς χρεαίαις τῶν ἀγίων κοινωνοῦντες· τὴν φιλοξενίαν διώκοντες. ¹⁴Εὐλογεῖτε τοὺς διώκον-
 τας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε· ¹⁵Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. ¹⁶Τὸ αὐτὸ εἰς ἀλλήλους φρον-
 οῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόν-

ίμοι παρ' ἑαυτοῖς. ¹⁷Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· ¹⁸εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· ¹⁹μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπήτοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος. ²⁰Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σφωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. ²¹Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

CHAP. XIII. ¹ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσὶν. ²Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρῖμα λήφονται. ³Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. ⁴Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ κακὸν πράσσοντι. ⁵Διὸ ἀνάγκη

ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνειδήσιν. ⁶Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ⁷Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν.

⁸Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε. ⁹Τὸ γάρ· Οὐ μοιχεύσεις· Οὐ φονεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· Οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. ¹⁰Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη. ¹¹Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. ¹²Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. ¹³Ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. ¹⁴ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

CHAP. XIV. ἸΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ²Ὁς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. ³Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. ⁴Σὺ τίς εἶ, ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ· δυνατὸς γὰρ ἐστὶν ὁ Θεὸς στήσαι αὐτόν. ⁵Ὁς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. ⁶Ὁ φρονῶν τὴν ἡμέραν Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ. Καὶ ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. ⁷Οὐδεὶς γὰρ ἑμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. ⁸Εἰάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· εἰάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν· εἰάν τε οὖν ζῶμεν, εἰάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. ⁹Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. ¹⁰Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

¹¹Γέγραπται γάρ· Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ¹²Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. ¹³Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. ¹⁴Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. ¹⁵Εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. ¹⁶Μὴ βλασφημεῖσθω οὖν ὑμῶν τὸ ἀγαθόν. ¹⁷Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ. ¹⁸ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. ¹⁹Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. ²⁰Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντᾳ μὲν καθαρὰ· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι. ²¹Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. ²²Σὺ πίστιν ἔχεις· κατὰ σεαυτὸν

ἔχε ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτον ἐν ᾧ δοκιμάζει. ²³Ο δὲ διακρινόμενος, εἰν φάγη, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ, ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

CHAP. XV. ¹ΟΦΕΙΛΟΜΕΝ δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν. ²Ἐκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. ³Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται· Οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων σὲ ἐπέπεσον ἐπ' ἐμέ. ⁴Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ⁵Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δόξη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· ⁶ἵνα ὁμοθυμαδὸν, ἐν ἐνὶ στόματι, δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ. ⁸Λέγω δὲ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς, ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· ⁹τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν

ἔθνεσι καὶ τῷ ὀνόματί σου ψαλῶ. ¹⁰Καὶ
 πάλιν λέγει· Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ
 αὐτοῦ. ¹¹Καὶ πάλιν Αἰνεῖτε τὸν Κύριον
 πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες
 οἱ λαοί. ¹²Καὶ πάλιν Ἡσαΐας λέγει· Ἔσται
 ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν
 ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιούσιν. ¹³Ὁ δὲ
 Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης
 χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν εἰς τὸ
 περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει
 Πνεύματος ἁγίου.

¹⁴Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς
 ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε
 ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως,
 δυνάμενοι καὶ ἀλλήλους νουθετεῖν. ¹⁵Τολμ-
 ηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ
 μέρους, ὥς ἐπαναμνήσκων ὑμᾶς, διὰ τὴν
 χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, ¹⁶εἰς τὸ
 εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ
 ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ,
 ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσ-
 δεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ. ¹⁷Ἐχω
 οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν.
¹⁸Οὐ γὰρ τολμήσω λαλεῖν τι, ὧν οὐ κατ-
 ειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν
 ἐθνῶν, λόγῳ καὶ ἔργῳ, ¹⁹ἐν δυνάμει σημείων

καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ, ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ²⁰οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. ²¹ἀλλὰ, καθὼς γέγραπται· Οἱς οὐκ ἀπηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ, οἱ οὐκ ἀκηκόασι, συνήσουσι. ²²Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. ²³Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτών, ²⁴ὥς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. ²⁵Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. ²⁶Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. ²⁷Εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν. Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αἱ τοῖς. ²⁸Τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον ἀπελεύ-

σομαι δι' ὑμῶν εἰς τὴν Σπανίαν. ²⁹Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι. ³⁰Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, ³¹ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου, ἢ εἰς Ἱερουσαλὴμ, εὐπρόσδεκτος γένηται τοῖς ἀγίοις, ³²ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ καὶ συναναπαύσωμαι ὑμῖν. ³³Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

CHAP. XVI. ἸΣΤΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ²ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἀγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήξη πρᾶγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη καὶ αὐτοῦ ἐμοῦ. ³Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν, τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ—⁴οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέβηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν—⁵καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον,

τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς
 Ἀσίας εἰς Χριστόν. 6' Ἀσπάσασθε Μαριάμ,
 ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. 7' Ἀσπάσ-
 ασθε Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς συγγενεῖς
 μου καὶ συναιχμαλώτους μου· οἵτινές εἰσιν
 ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ
 γεγόνασιν ἐν Χριστῷ. 8' Ἀσπάσασθε Ἀμπλί-
 αν, τὸν ἀγαπητόν μου ἐν Κυρίῳ. 9' Ἀσπάσ-
 ασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν
 Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.
 10' Ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν
 Χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστο-
 βούλου. 11' Ἀσπάσασθε Ἡρωδίωνα τὸν συγ-
 γενῆ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσ-
 ου τοὺς ὄντας ἐν Κυρίῳ. 12' Ἀσπάσασθε
 Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν
 Κυρίῳ. Ἀσπάσασθε Πέрсίδα τὴν ἀγαπ-
 ητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.
 13' Ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν
 Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
 14' Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμ-
 ᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς
 ἀδελφούς. 15' Ἀσπάσασθε Φιλόλογον καὶ
 Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ
 Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
 16' Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

¹⁷Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν, ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνετε ἀπ' αὐτῶν. ¹⁸Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ Χριστῷ ἡμῶν οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. ¹⁹Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντα ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ²⁰Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

²¹Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ²²Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἱπιστολὴν ἐν Κυρίῳ. ²³Ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἐραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

²⁴Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

²⁵Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ
 εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χρι-
 στοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
 αἰωνίοις σεσυγνημένου, ²⁶φανερωθέντος δὲ νῦν,
 διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ
 αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα
 τὰ ἔθνη γνωρισθέντος, ²⁷μόνῳ σοφῷ Θεῷ, διὰ
 Ἰησοῦ Χριστοῦ, ἡ δόξα εἰς τοὺς αἰῶνας.
 Ἀμήν.

ABBREVIATIONS.

acc.	accusative.	Lat.	Latin.
act.	active.	m. or masc. . .	masculine.
adj.	adjective.	mid.	middle.
adv.	adverb.	n. or neut. . .	neuter.
aor.	aorist.	neg.	negative.
art.	article.	nom.	nominative.
cf.	compare.	opp.	{ opposite or op-
comp.	comparative.		posed to.
conj.	conjunction.	opt.	optative.
contr.	contracted.	P. or part. . .	participle.
dat.	dative.	p. or perf. . .	perfect.
dem. or de- } monstr. }	demonstrative.	pass.	passive.
Eng.	English.	pluperf. . . .	pluperfect.
et al.	et aliter.	plur.	plural.
etym.	etymology.	poss.	possessive.
f. (with subst. } adj. or pron. }	feminine.	pres.	present.
f. (with verb) } or fut. . . . }	future.	prob.	probably.
		pron.	pronoun.
		prps.	perhaps.
		q. v.	quod vide.
folld.	followed.	rel.	relative.
follg.	following.	S. or Sans. . .	Sanscrit.
fr.	from.	sing.	singular.
gen.	genitive.	subj.	subjunctive.
gen. omn. . . .	of all genders.	subst.	substantive.
Germ.	German.	sup.	superlative.
gov.	governing.	v. a.	verb active.
imperat. . . .	imperative.	v. mid.	verb middle.
imperf. or imp.	imperfect.	v. n.	verb neuter.
inf.	infinitive.	voc.	vocative.
irreg.	irregular.	=	equal to.

N.B.—Where the etymology is not given, the word is of very uncertain or unknown origin.

Words with an asterisk (*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such *principal tenses* of verbs as are placed within parentheses () do not occur in the Greek Testament.

VOCABULARY.

N.B.—Regularly-formed Participles and Tenses of Verbs are not separately given, except for special reasons.

For ADDENDA see page 134.

*Ἀββᾶ, m. indecl. ("Father") *Abba*.

*Ἀβραάμ, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

(ἄ-βυσσος, βυσσος, adj. [ἄ, "not"; βύσσος, "the bottom" of the sea] ("Not having βύσσος"; hence) *Bottomless*, unfathomable.—As Subst.:) ἄβυσσος, ov, f. With art.: ("The bottomless or unfathomable pit"; not as a place of punishment, but as) *The abode of departed spirits, Hades*; in English Version, *the deep*; x. 7.

ἀ-γαθός, ἡ, όν, adj.: 1. *Good*.—As Subst.: a. Sing.: ἀγαθόν, ov, n. *That which is good, a good thing*.—With art.: *That which is good, goodness*.—b. Plur.: ἀγαθά, ων, n. plur. *Good things*.—With art.: *The things that are good*.—2. *Bountiful, liberal*.—As Subst.: ἀγαθός,

ov, m. *A bountiful, or liberal, person*; v. 7.—3. *Kind, benevolent*.—As Subst.: ἀγαθόν, ov, n. With art.: *Kindness, benevolence*; xii. 21 [γαθ, like Germ. "gut," Eng. "good"; akin to Sans. part. *kyát-a*, fr. root *KYĀ*, in original force of "to shine"; ἄ is an inseparable prefix].

ἀγαθo-σύνη, σύνης, f. [for ἀγαθo-σύνη; fr. ἀγαθός, uncontr. gen. ἀγαθo-ος, "good"] ("The quality of the ἀγαθός"; hence) 1. *Goodness*.—2. *Kindness, benevolence*.

ἀ-γαπ-άω -ῶ, f. ἀγαπήσω, p. ἡγάπηκα, 1. aor. ἡγάπησα, ("To desire or long for"; hence) *To love*.—Pass.: ἀ-γαπ-άομαι -ῶμαι, p. ἡγάπημαι, (1. aor. ἡγαπήθην), 1. fut. ἀγαπηθήσομαι [prob. akin to Sans. root *KAP*, "to desire"; ἄ is a prefix; cf. ἀγαθός].

ἀγάπη, ης, f. *Love* [fr. same source as ἀγαπάω; see ἀγαπάω].

ἀγαπ-ητός, ητή, ητόν, adj.

[ἀγαπ-άω, "to love"] *Loved, beloved.*—As Subst.: ἀγαπητός, οὔ, m. *One beloved, a beloved person.*

ἄγγελ-ος, ου, m. [ἀγγέλλ-ω, "to carry a message"] ("One who carries a message; a messenger;" hence) *An angel*;—at viii. 38 used of evil angels.

ἅγι-ᾱζω, 1. aor. ἡγίασα, v. a. [ἅγι-ός, "holy"] ("To make ἅγιός;" hence) *To hallow, sanctify, etc.*—Pass.: ἅγι-ᾱζομαι, p. ἡγιασμαι, 1. aor. ἡγιάσθην.

ἁγίας-μός, μου, m. [for ἁγιαδ-μός; fr. ἁγιάζω (= ἁγιάδ-σω), "to sanctify"] ("A sanctifying;" hence) *Sanctification, holiness.*

ἅγ-ιός, ἰδ, ἰόν, adj. ("To be adored or worshipped;" hence) *Holy.*—As Subst.: ἅγιοί, ὦν, m. plur. *Holy persons, saints* [akin to Sans. root YAJ, "to adore, or worship," the deities].

ἁγίω-σῶν, σῶν, f. [for ἁγιο-σῶν; fr. ἅγιός, uncontr. gen. ἁγιο-ος, "holy"] ("The quality of the ἅγιός;" hence) *Holiness.*

ἄ-γνω-έω -ῶ, (f. ἀγνοήσω, p. ἡγνόηκα), 1. aor. ἡγνόησα, v. a. [ἀ, "negative"; γνο (= γνω), a root of γι-γνώ-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand.*

ἀγρι-έλαιος, ελαίου, m. [ἄγρι-ος, "pertaining to the fields"; hence, "uncultivated"; ἔλαιος, "a wild olive-tree"] *An uncultivated wild olive-tree*, which produced either no fruit at all, or such only as was unfit for use;—at xi. 17, 24 used figuratively of the Gentiles.

ἄγ-ω, f. ἄξω, (p. ἦχα, later ἀγῆσχα), 2. aor. ἡγάγον, v. a. *To lead.*—Pass.: ἄγ-ομαι, p. ἦγμαι, 1. aor. ἤχθην, 1. fut. ἀχθήσομαι.

*Ἀδάμ, m. inderl. (variously assigned to different sources, and hence differently explained;—viz.: a. "Ruddy" in reference to the ruddiness, or brightness, of man's complexion.—b. "Earthborn."—c. "Likeness," with reference to God's saying, "Let us make man . . . after our likeness") *Adam*; the first human being.

ἀ-δελφ-ή, ἡς, f. ("One of, or from, the same womb"; hence) *A sister*, whether actually or in the faith [inseparable prefix ἀ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ύς, "a womb"; akin to Sans. *garbhā*].

ἀ-δελφ-ός, οὔ, m. [id.] *A brother*, whether actually or in the faith [id.].

ἀ-δίᾱλειπ-τος, τον, adj. [ἀ, "negative"; διᾱλείπ-ω, (of time) "to leave, cease"] *Not*

leaving off, unceasing, incessant, continual.

ἀδιᾶλειπτ-ως, adv. [ἀδιᾶλειπτ-ος, "not leaving off"] ("After the manner of the ἀδιᾶλειπτος"; hence) *Without leaving off, without ceasing, unceasingly, etc.*

ἀδικ-ία, *ias*, f. [ἀδικ-ος, "unjust"; hence, "unrighteous"] ("The quality of the ἀδικος"; hence) *Unrighteousness.*

ἄ-δικ-ος, *on*, adj. [ἀ, "negative"; δικ-η, "justice"] ("Not having δικη"; hence) *Morally: Unjust, unrighteous.*

ἀ-δυνάτος, *δυνάτον*, adj. [ἀ, "negative"; δυνάτός, (of persons) "strong"; (of things) "possible"] 1. Of persons: *Not strong, without strength, weak.*—As Subst.: **ἀδυνάτοι**, *ων*, m. plur. With art.: *The weak*;—at xv. 1 used figuratively.—2. Of things: *Not possible, impossible.*—As Subst.: **ἀδυνάτον**, *ον*, n. With art.: *The impossibility*:—τὸ ἀδυνάτον τοῦ νόμου, *the impossibility of the Law* (viii. 3), i. e. what the Law (of works) could not effect or do. Τὸ ἀδυνάτον is an Acc. dependent on a verbal notion involved in the following words, and which is either κατέρθωσεν (*successfully accomplished*) or ἐποίησεν (*effected or did*). The passage is equivalent to τὸ ἀδύνατον τοῦ

νόμου . . . ὁ Θεὸς κατέρθωσεν (or ἐποίησεν) πέμψας . . . καὶ κατακρίνων.

ἀτ-διος, *διον*, adj. [for ἀείδιος; fr. ἀεί, "always, ever"] ("Pertaining to ἀεί"; hence) *Everlasting, always or ever existing, eternal.*

αἷμα, *ἄτος*, n. *Blood.*

αἰν-έω -ῶ, (f. αἰνέσω and αἰνήσω), v. a. *To praise* [akin to Sans. root VĒN, "to praise"]

αἰχμαλωτ-ίζω, (f. αἰχμαλωτίζω, p. ῥχμαλώτικα), v. a. [αἰχμαλωτ-ος, "one taken by the spear" in war, i. e. "a prisoner of war, a captive"] *To take captive; to carry, or bring, into captivity; to make a person a captive or prisoner*;—at vii. 23 used figuratively.

αἰών, *ῶνος*, m. ("Lifetime," life"; hence) 1. *The world as it now is*; xii. 2.—2. *An infinite space of time, eternity*:—in Plur.: εἰς τοὺς αἰῶνας, (*unto eternities*, i. e.) *for ever* [akin to Sans. *āyus*, "life"].

αἰών-τος, *ιον*, adj. [αἰών, "eternity"; see αἰών, no. 2] ("Pertaining to αἰών"; hence) *Eternal, everlasting.*

ἀκάθαρ-σία, *σίας*, f. [for ἀκάθαρ-σία; fr. ἀκάθαρ-ος, "impure, unclean"] ("The state, or condition, of the ἀκάθαρτος"; hence) *Morally: Impurity, uncleanness.*

ἄ-κακος, *κᾶκον*, adj. [ἀ,

"negative"; *κακός*, "bad"] ("Not *κακός*"; hence) *Free from deceit or guile; simple, undesigning, artless.*

ἀ-κέρ-αιος, *αιος*, adj. [ἀ, "negative"; *κερ-άννυμι*, "to mix"] ("Unmixed"; hence) *Guileless, harmless.*

ἀκήκοα, perf. ind. of *ἀκούω*.

ἀκο-ή, *ῆς*, f. [*ἀκο-ύω*, "to hear"] 1. Actively: ("A hearing"; hence) The sense of *hearing*.—2. Passively: ("That which is heard"; hence) *Report.*

ἀκούω, f. *ἀκούσω* and *ἀκούσομαι*, p. *ἀκήκοα* (and *ἤκουκα*), 1. aor. *ἤκουσα*, v. a. and n.: 1. *To hear*.—2. With Gen.: *To hear of*; x. 14 [prob. to be divided *ἀ-κο-ύω*; fr *ἀ*, inseparable prefix; *κο*, root found in *κο-έω*, "to hear, perceive"].

ἀκροᾷ-τής, *τοῦ*, m. [*ἀκροά-μαι*, "to hear"] *A hearer.*

ἀκροβυστ-ία, *ίας*, f. [*ἀκρό-βυστος*, "uncircumcised"] ("The state, or condition, of the *ἀκρόβυστος*"; hence) *Uncircumcision.*

Ἀκύλας, *ου*, m. *Acylos*, or *Aquila*, a Jew, whom with his wife, Prisca or Priscilla, Paul met at Corinth, at the time that the Emperor Claudius had expelled the Jews from Rome; see Acts xviii. 2—26. At xvi. 3 Aquila and his wife are described as being again in Rome.

ἀλαζών, *όνος*, adj. *Boastful, vain-glorious, arrogant, swaggering.*

ἀ-λάλη-τος, *τον*, adj. [for *ἀ-λάλε-τος*; fr. *ἀ*, "negative"; *ἀλλέω*, "to speak"] 1. ("Not to be spoken"; hence) *Not to be uttered, unutterable.*—2. ("Not spoken"; hence) *Not uttered.*—N.B. Both the above meanings have their respective advocates and supporters for viii. 26.

ἀληθ-εια, *είας*, f. [*ἀληθ-ής*, "true"] ("The quality of the *ἀληθής*"; hence) 1. *Truth.*—2. With art.: *The truth*, i. e. the true doctrine revealed by Christ, as opposed to the traditions of the Jews and the myths of the heathen.

ἀ-ληθ-ής, *ές*, adj. [*ἀ*, "negative"; *λήθ-ω*, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) *Morally: True.*

ἄλλά, conj. [originally neut. acc. plur. of *ἄλλος*, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But.*—2. In hypothetical sentences, to introduce the apodosis: *ἀλλά* or *ἀλλὰ καί*, *Then also, then surely too*; cf. vi. 5. —3 *Except, only.*

ἄλλ-άσσω (and *ἄλλ-άττω*), f. *ἄλλάξω*, (p. *ἡλλάχα*), 1. aor. *ἡλλαξα*, v. a. [*ἄλλ-ος*, "other"] ("To make"—an object—

"other" than it is; hence) *To change, alter.*

ἀλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

ἀλλ-ότρισ, οτρία, ότριον, adj. [ἄλλ-ος, "another"] *Of, or belonging to, another; another man's; another's.*

ἅμα, adv. *At the same time, together* [akin to Sans. *sama*, "same"].

ἁμαρτ-ᾶνω, (f. ἁμαρτήσομαι, later ἁμαρτήσω, 1. aor. ἡμάρτησα), 2. aor. ἤμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin.*

ἁμάρτ-ημα, ἡμᾶτος, n. [ἁμαρτ-ᾶνω, "to sin"] ("The sinning thing"; hence) *Sin.*

ἁμαρτήσας, ᾶσα, αν, P. 1. aor. of ἁμαρτᾶνω.

ἁμαρτ-ία, ἱας, f. [ἁμαρτ-ᾶνω, "to sin"] ("The act of sinning"; hence) 1. *Sin*, generally.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

ἁμαρτ-ωλός, ωλόν, adj. [id.] *Sinning, sinful.*—As Subst.: ἁμαρτωλός, οῦ, m. *A sinful person, a sinner.*

ἀ-μεταμέλ-ητος, ητον, adj. [ἀ, "negative"; μεταμέλ-ομαι, in force of "to change one's, etc., purpose"] *Without change of purpose, or mind, on the part of God; fixed, irrevocable*; xi. 29.

ἀ-μετάνόη-τος, τον, adj.

Romans.

[for ἀ-μετάνόη-τος; fr. ἀ, "negative"; μετανοέ-ω, "to change one's mind"; hence, "to repent"] *Unrepentant, impenitent.*

*ἀμήν, adv.: 1. At the beginning of a sentence: *In truth, of a truth, verily.*—2. At the end of a sentence: *So may, or let, it be; amen.*

ἄμμος, ου, f. *Sand.*

Ἄμπλις, ου, m. *Amplias*; a man's name; xvi. 8.

ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have.*—b. With Subj., the force of ἄν is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἄν, whoever, whosoever; ὅπου ἄν, wherever; ἕως ἄν, until, whatever time it be (that); ὅσοι ἄν, how many soever, as many soever as; ὅ, τι ἄν, whatever thing, whatever.*

ἀνα-βαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] *To go up, ascend.*

ἀν-αγγέλλω, f. ἀν-αγγεῶ, 1. aor. ἀν-ήγγειλα, v. a. [ἀνά, denoting "repetition"; ἀγγελλω, "to carry word, or tidings,

E

about"] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*—Pass.: (ἀν-αγγέλλομαι), 2. aor. ἀνηγγέλην.

ἀνάγκη, ης, f. *Need, necessity.*

ἀν-ἄγω, (f. ἀν-ἄξω), 2. aor. ἀν-ήγαγον, v. a. [ἀν-ά, "up"; ἄγω, "to bring"] *To bring up.*

(ἀνα-ζάω -ζῶ), 1. aor. ἀν-έζησα, v. n. [ἀνά, denoting "repetition," "again"; ζάω, "to live"] *To live, or be alive, again.*

ἀνάθε-μα, μᾶτος, n. [ἀνᾱτί-θημι, "to set up" as a votive offering; "to dedicate, devote" to a deity; through verbal root ἀναθε (= ἀνά; θε, a root of τίθημι)] ("A thing dedicated, or devoted," to a deity; hence) In a bad sense: *A thing devoted to evil or destruction; an accursed thing.*

ἀνακαίνω-σις, σεις, f. [for ἀνακαίνο-σις; fr. ἀνακαινόω, "to renew"] *A renewing, renewal.*

(ἀνά-κεφαλαιόω), v. a. [ἀνά, "up"; κεφαλαιόω, "to bring under heads, to state briefly, sum up"] Of a statement, etc.: *To sum up, comprehend, embrace.*—Pass.: ἀνά-κεφαλαιόομαι -αιούμαι.

ἀνάλογ-ία, ἱας, f. [ἀνάλογ-ος, "according to a certain

ratio, proportionate"] ("The quality of the ἀνάλογος"; hence) *Proportion.*

ἀν-ἄπολόγη-τος, τον, adj. [for ἀν-ἄπολόγε-τος; fr. ἀν, "negative"; ἀπολογέ-ομαι, "to talk one's self away from" a difficulty; "to make an excuse"] ("That does not, or cannot, make an excuse"; hence) *Without excuse, inexcusable.*

ἀνά-στα-σις, σεις, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection*;—at vi. 5 at end, the clause would be fully ἀλλὰ καὶ σύμφυτοι τῷ ὁμοιώματι τῆς ἀναστάσεως αὐτοῦ ἐσόμεθα.

Ἄνδρ-ό-νικ-ος, ου, m. [ἀνήρ, ἀνδρ-ός, "a man"; (ο) connecting vowel; νικ-άω, "to conquer"] ("Man-conqueror or Conqueror of men") *Andronicus*; a man's name; xvi. 7.

ἀν-ελεήμων, ελεήμονος, adj. [ἀν, "negative"; ἐλεήμων, "merciful"] *Unmerciful, merciless.*

ἀν-εξερεύνη-τος, τον, adj. [for ἀν-ἐξερεύνα-τος; fr. ἀν, "negative"; ἐξερευνάω, "to search out"] *Not to be searched out, unsearchable.*

ἀν-εξιχνίασ-τος, τον, adj. [for ἀν-εξιχνιάδ-τος; fr. ἀν, "negative"; ἐξιχνιάζω (=

ἐξιχνιάδ-σω), "to trace out"]
Not to be traced out, untraceable.

ἀνεψήγιος, η, ον, P. perf. pass. of ἀνολύω.

ἀ-νήρ, νέρος νδρός, m.: 1. *A man.*—2. *A husband* [akin to Sans. *nar-a*, "a man"; ἀ is a prefix; cf. ἀ γαθός].

ἀνθ-ίστημι, (f. ἀντι-στήσω), p. ἀνθ-έστηκα, 2. aor. ἀντ-έστην, v. a. and n. [ἀνθ' (see ἀντι), "against"; ἵστημι, "to cause to stand—to stand"] (1. Act.: In pres., imperf., 1. fut., and 1. aor.: "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose.*

ἀνθραξ, ἄκος, m. *Coal, charcoal*:—mostly plur.; in Gr. Test. only once, xii. 20.

ἀνθρώπ-ινος, ἴνη, ἴνον, adj. [ἀνθρωπ-ος, "a human being, a man"] *Of, or belonging to, a human being or a man; human.*—Adverbial neut. acc.: ἀνθρώπινον, *According to, or after, the manner of a man or of men.*

ἄνθρωπος, ου, comm. gen. *A human being; a man, person*:—οἱ ἄνθρωποι, *men, or persons, generally; mankind*:—κατὰ ἄνθρωπον, *according to, or after, the manner of a man or of men*, iii. 5.

(ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-έστηκα, 1. aor. ἀν-έστησα, 2. aor. ἀν-έστην, v. a. and n. [ἀν-δ, "up"; ἵστημι, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: *To make to stand up, to raise up, etc.*—2. Neut.: In (perf., pluperf., and) 2. aor.: a. *To stand up.*—b. *To rise from the dead, etc.*—3.) Mid.: ἀν-ίσταμαι, f. ἀνα-στήσομαι, *To stand up; arise*;—at xv. 12 the pres. part. ἀνιστάμενος is used to represent an almost immediate future event.

ἀ-νόητος, νόητον, adj. [ἀ, "not"; νοητός, "intelligent"] ("Not νοητός"; hence) *Foolish, senseless, without understanding.*

ἀν-οίγω (ἀν-οίγνυμι, f. ἀν-οίξω), p. ἀν-έφρα (and ἀνέφρα), 1. aor. ἀν-έφρα and ἦν-οίξα, v. a. [ἀν-δ, in "intensive" force; οίγω or οίγνυμι, "to open"] 1. *To open.*—2. Pass.: (ἀν-οίγνυμαι), perf. ἀν-έφραμαι and ἦν-έφραμαι, 1. aor. ἀν-εφύχθην, ἦν-εφύχθην, and ἦν-οίχθην, (1. fut. ἀν-οιχθήσομαι), 2. fut. ἀν-οιγήσομαι, *To be opened.*

ἀνομ-ία, ἰας, f. [ἀνομ-ος, "without law"; hence, "wicked"] ("The state, or condition, of the ἀνομος"; hence) *Wickedness, impiety, iniquity.*

ἀνόμ-ως, adv. [ἀνομ-ος, "without law"] ("After the manner of the ἀνομος"; hence)

Without law, i. e. without having had the law revealed to them; ii. 12.

ἀνοχ-ή, ἥς, f. [for ἀνεχ-ή; fr. ἀνέχ-ω, "to hold back"—(mid.) "to hold one's self back, i. e. to be long-suffering or forbearing"] *Long-suffering, forbearance.*

ἀντ-ἀποδίδωμι, f. ἀντ-ἀποδώσω, 2. aor. ἀντ-ἀπέδων, v. a. [ἀντ-ί, "in return"; ἀποδίδωμι, "to give back"] *To give something back in return; to repay.*—Pass.: Fut. Impers.: ἀντ-ἀποδοθήσεται, *It shall be repaid*, i. e. *a return shall be made*; xi. 35.

ἀντᾱπόδο-μα, μᾶτος, n. [ἀνταποδο (i. e. ἀντ-ί; ἀπόδο, a root of δίδωμι), a root of ἀντᾱποδίδωμι, "to repay"] *A repayment or return; a recompense.*

ἀντ-ἀποκρίνομαι, 1. aor. pass. in mid. force, ἀντ-ἀπεκρίθην, v. mid. [ἀντ-ί, "in return"; ἀποκρίνομαι, "to answer"] *To answer in return, to reply.*

ἀντί, prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for.*

ἀντὶ-λέγω, (f. ἀντὶ-λέξω, 1. aor. ἀντ-έλεξα), v. n. [ἀντὶ, "in opposition to, against"; λέγω, "to speak"] ("To speak against"; hence) *To contradict, gainsay.*

ἀντὶμισθ-ία, ἱας, f. [ἀντὶ-

μισθ-ος, "pertaining to pay, or reward, in return" for something; "pertaining to requital"] ("The thing pertaining to ἀντὶ-μισθος"; hence) *Reward, recompense, return, requital.*

ἀντι-στρατεύομαι, v. mid. [ἀντὶ, "against"; στρατεύομαι, "to take the field," as a soldier does] ("To take the field against"; hence) With Dat.: *To war against.*

ἀν-υπόκρι-τος, τον, adj. [for ἀν-υπόκριν-τος; fr. ἀν, "negative"; ποκρίν-ω, in force of "to dissemble"] ("That does not dissemble"; hence) *Without, or free from, dissimulation.*

ἄξιος, ἱα, ἰον, adj. [for ἄγ-σῖος; fr. ἄγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) 1. *Worthy.*—2. With Gen.: *Worthy of, deserving.*—3. In estimation or comparison: *Worthy of being compared, worth comparison*;—at viii. 18 folld. by πρὸς and its case.

ἄξι-ως, adv. [ἄξι-ος, "worthy"] ("After the manner of the ἄξιος"; hence) With Gen.: *In a way that is worthy of; as is suitable, or becoming, to.*

ἀ-όρατος, όρατον, adj. [ἀ, "negative"; ορατός, "visible"] *Invisible.*—As Subst.: ἀόρατα, ων, n. plur. *Invisible things.*

ἀπαρχ-ή, ἡς, f. [ἀπαρχ-ομαι, in force of "to offer the first-fruits"] ("An offering of first-fruits"; hence) 1. *The first-fruits*, as offered according to the Mosaic Law; xi. 16; see Exod. xxiii. 19; Levit. xxiii. 10.—2. In a figurative sense: *First-fruits*; i. e. a. "The first bestowal" of the gifts of the Spirit; viii. 23.—b. "The first convert" to the faith of Christ; xvi. 5.

ἀπειθ-εια, είας, f. [ἀπειθ-ής, "disobedient"] ("The quality of the ἀπειθής"; hence) *Disobedience*.

ἀπειθ-έω -ῶ, f. ἀπειθήσω, 1. aor. ἠπειθήσα, v. n. [ἀπειθ-ής, "disobedient"] 1. *To be disobedient*.—2. With Dat.: *To be disobedient to, to disobey*.

ἀ-πειθής, ές, adj. [ἀ, "not"; πείθ-ομαι (pass. of πείθ-ω, "to persuade"), "to be persuaded"; hence, "to obey"] ("Not obeying;" hence) *Disobedient*.—As Subst.: ἀπειθεῖς, ὧν, m. plur. *Disobedient persons, those who are disobedient*.

ἀπ-εκδέχομαι, v. mid. [ἀπ-ό, in "strengthening" force; ἐκδέχομαι, "to await"] *To await, to wait for*.

Ἀπελλής, οὔ, m. *Apelles*; a man's name; xvi. 10.

ἀπ-έναντι, adv. [ἀπ-ό, in "strengthening" force; ἐν-αντι, "opposite"] With Gen. :

Opposite to, over against, before.

ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] 1. *To go away, depart*.—2. *To betake one's self, set out, go, or come to, etc.*, some person or place.

ἀπιστ-έω -ῶ, (f. ἀπιστ-ήσω, p. ἠπίστ-ηκα), 1. aor. ἠπίστ-ησα, v. n. [ἀπιστ-ος, "unbelieving"] ("To be ἀπιστος"; hence) *Not to believe, to disbelieve*.

ἀπιστ-ία, ἱας, f. [ἀπιστ-ος, "unbelieving"] ("The quality of the ἀπιστος"; hence) *Unbelief*.

ἀπλό-της, τητος, f. [ἀπλό-ος, "simple"] ("The quality of the ἀπλός;" hence) *Simplicity, singleness of mind, freedom from any sinister view or design*.

ἀπό (before a soft vowel ἀπ'; but ἀπὸ Ἰακώβ, xi. 26; before an aspirated vowel ἀφ'; but ἀπὸ Ἱερουσαλήμ, xv. 19), prep. gov. gen. : 1. *From*, in the fullest meaning of the word.—2. In time: a. *From* a commencing point, *since*.—b. *After* an interval of.—3. *By*.—4. To form an adverbial expression: ἀπὸ μέρους, *In part, partly* [akin to Sans. *apa*, "away from"].

ἀπο-βολ-ή, ἡς, f. [for ἀπο-βάλλ-ή; fr. ἀποβάλλω, "to cast

away," through verbal root ἀποβαλ (= ἀπό; βαλ, root of βάλλω) *A casting away*; —at xi. 15 in figurative force.

ἀπο-δίδωμι, f. ἀπο-δώσω, 2. aor. ἀπ-έδων, v. a. [ἀπό, "back again"; δίδωμι, "to give"] ("To give back again"; hence) *To pay, render*.

ἀπο-θνήσκω, f. ἀπο-θανοῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die*.—2. In 2. aor.: *To have died*, i. e. *to be dead*, whether actually or figuratively.

ἀποθάμεθα, 1. pers. plur. 2. aor. subj. mid. of ἀποτίθημι; —at xiii. 12 used as Subjunctivus Hortativus.

ἀπο-κάλυπτω, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπ-εκάλυφα, v. a. [ἀπό, negative = English "un"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known*.—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

ἀποκαλύψει, εως, f. [for ἀποκαλύψ-εις; fr. ἀποκαλύπτω, "to uncover"] ("An uncovering"; hence, as an effect) *Revelation, manifestation*.

ἀπο-κἀρᾶδοκ-ία, ἰας, f. [ἀπό, in "strengthening" force; κἀρᾶδοκ-έω, "to expect with (outstretched) head";

hence, "to watch eagerly or anxiously"] *A watching eagerly or anxiously; eager, or earnest, expectation*.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death*, etc., whether actually or figuratively.

ἀπο-λαμβάνω, f. ἀπο-λήψομαι, (p. ἀπ-είληφα), 2. aor. ἀπ-έλαβον, v. a. [ἀπό; λαμβάνω, "to take"] 1. [ἀπό, "from"] ("To take, or receive, from" another as pay, etc.; hence) *To receive as one's due*.—2. [ἀπό, "back"] *To take or receive back*.

ἀπο-δύλλωμι, f. ἀπ-ολέσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; δύλλωμι, "to destroy"] 1. Act.: *To destroy utterly or entirely*.—2. Mid.: ἀπ-δύλλομαι, f. ἀπ-ολοῦμαι, 2. aor. ἀπ-ωλόμην, ("To destroy one's self utterly"; hence) *Of persons or things: To perish*.

ἀπο-λογίζομαι -οῦμαι, (f. ἀπο-λογήσομαι), 1. aor. ἀπ-ελογισάμην, 1. aor. pass. in mid. force ἀπ-ελογίσθην, v. mid. [ἀπό, "away from"; λόγ-ος, "a word"] ("To get one's self away from" a difficulty, danger, etc., "by words"; "to talk one's self away from a difficulty"; hence) *To defend*

one's self by speaking, to say in defence, to make one's defence.

ἀπολύτρω-σις, σεως, f. [lengthened fr. ἀπολύτρο-σις; fr. ἀπολυτρόω, "to ransom"] ("A ransoming"; hence) *Redemption*.

ἀπο-στέλλω, f. ἀπο-στέλω, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) *To send forth* on a mission, etc. —Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-εστάλην.

ἀποστολ-ή, ἥς, f. [for ἀπο-στέλ-ή; fr. ἀποστέλλω, "to send forth," through verbal root ἀποστέλ (i. e. ἀπό; στέλ, root of στέλλω)] (In pass. force, "A being sent forth"; hence) *Apostleship*.

ἀπόστολ-ος, ου, m. [for ἀπόστέλ-ος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀπο-στρέφω, f. ἀπο-στρέψω, 1. aor. ἀπ-έστρεψα, v. a. [ἀπό, "away from"; στρέφω, "to turn"] *To turn away from*; — at xi. 26 strengthened by follg. από.

ἀπο-στυγέω -στυγῶ, (f. ἀπο-στυγέω, 1. aor. ἀπ-εστυγησα and ἀπ-έστυξα, p., with pres. force, ἀπ-εστυγηκα), v. a. [ἀπό, in "strengthening" force; στυγέω, "to hate"] *To hate*

deeply or violently; to abhor, loathe, etc.

(ἀπο-τίθημι, f. ἀπο-θήσω, v. a. [ἀπό, "away"; τίθημι, "to put"] 1. *To put away*.— 2.) Mid.: (ἀπο-τίθεμαι), 2. aor. ἀπ-εθέμην, *To put away* for one's self or as one's own act; to lay aside.

ἀπο-τολμάω -τολῶ, (f. ἀπο-τολμήσω), v. n. [ἀπό, in "strengthening" force; τολμάω, "to be daring or bold"] *To be very daring or bold*.

ἀποτομ-ία, ἰας, f. [ἀπότομος, "cutting off"; hence, "severe"] ("The quality of the ἀπότομος"; hence) *Severity*.

(ἀπ-ωθέω -ωθῶ, f. ἀπ-ωθήσω, 1. aor. ἀπ-ώθησα, v. a. [ἀπ-ό, "away"; ώθέω, "to thrust"] 1. *To thrust away*.—2.) Mid.: (ἀπ-ωθέομαι -οῦμαι), 1. aor. ἀπ-ωσάμην, *To thrust away* from one's self, etc.; to cast off, reject.

ἀπώλ-εια, εἰας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλλυμι, "to destroy"] *Destruction*.

ἀπωσάμην, 1. aor. ind. mid. of ἀπωθέω.

1. ἀρά, ἄς, f. *Curse, cursing*.
2. ἄρα, adv. In inferential force: *Then, so then, therefore*.

ἀρέσκω, f. ἀρέσω, (p. ἀρήρεκα), 1. aor. ἤρεσα, v. n. With Dat.: *To please*.

ἀριθμός, οὐ, m. *Number.*

Ἀριστό-βουλ-ος, ου, m. [ἄριστος, (uncontr. gen.) ἀρίστο-ος, "best"; βουλ-ή, "counsel"] ("Best-counsel," or "Best in counsel") *Aristobulus*; a man's name; xvi. 10.

ἄρρην (ἄρσην), εν, adj. *Male, of the male sex.*—As Subst.: ἄρρην (ἄρσην), ενος, m. *One of the male sex, a man*; i. 27.

ἄρσην, εν; see ἄρρην.

ἄρχ-ή, ῆς, f. [ἄρχ-ω, in force of "to rule"] ("A ruling"; hence) Plur.: *Rulers, authorities*; — at viii. 38 *Principalities* in English Version, denoting the higher orders, or rulers, among spirits.

ἄρχω, (f. ἄρξω, p. ἡρχα), v. a. ("To be first"; hence) In power, etc.: With Gen.: *To rule, govern, command* [prob. akin to Sans. root ABH, in force of "to be able"].

ἄρχ-ων, οντος, m. [ἄρχ-ων, "ruling"; P. pres. of ἄρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief*, etc.

ἀσεβ-εια, ειας, f. [ἀσεβ-ής, "impious"] ("The quality of the ἀσεβής"; hence) *Impiety, ungodliness.*

ἀ-σεβ-ής, ές, adj. [ἀ, "negative"; σεβ-ομαι, "to worship"] ("Not worshipping"; hence) *Impious, ungodly.*—

As Subst.: ἀσεβής, έος ους, m. *An impious, or ungodly, person*:—δ ἀσεβής, *the ungodly man*, i. e. every ungodly man; see l. δ, no. 1, c.

ἀσελγ-εια, ειας, f. [ἀσελγ-ής, "licentious, wanton"] ("The quality of the ἀσελγ-ής"; hence) *Licentiousness, wantonness, lasciviousness.*

ἀσθεν-εια, ειας, f. [ἀσθεν-ής, "weak"] ("The state, or condition, of the ἀσθενής"; hence) *Weakness, want of strength, feebleness.*

ἀσθεν-έω -ῶ, 1. aor. ἡσθέν-ησα, v. n. [id.] 1. *To be weak, feeble, or infirm.*—2. *To be weakly, sick, ill*, etc.

ἀσθένη-μα, ματος, n. [for ἀσθένε-μα; fr. ἀσθενέ-ω, "to be weak"] ("That which is weak"; hence) *Weakness, infirmity*, in regard to spiritual things, etc.; xv. 1.

ἀ-σθεν-ής, ές, adj. [ἀ, "not"; σθέν-ος, "strength"] ("Without σθένος"; hence) *Weak* in regard to spiritual things, etc.; v. 6.

Ἀσία, ας, f. *The Roman province of Asia*; xvi. 5.

ἀσπάζομαι, (f. ἀσπάσομαι), 1. aor. ἡσπασάμην, v. n. *To salute by words.*

ἀσπίς, ιδος, f. *An asp; the Egyptian cobra.*

ἀ-σπονδ-ος, ον, adj. [ἀ, "negative"; σπονδ-ή, "a drink-offering"; hence, "a

truce"] *Not having, or keeping, a truce; admitting no truce, implacable, etc.*—As Subst.: ἄσπονδος, ου, m. *An implacable person.*

ἄ-στοργ-ος, ου, adj. [ἀ, "negative"; στοργ-ή, "natural affection" between parents and children] *Without, or devoid of, natural affection.*—As Subst.: ἄστοργος, ου, m. *One without, or devoid of, natural affection.*

ἄ-σύγκριτος, ου, m. [ἀ-σύγκριτος, "not to be compared, incomparable"] ("Incomparable One") *Asyncritus*; a man's name; xvi. 14.

ἄ-σύνετος, σύνετος, adj. [ἀ, "negative"; συνετός, "understanding, intelligent"] ("Not συνετός"; hence) *Without, or devoid of, understanding; unwise, ignorant, foolish.*—As Subst.: ἄσύνετος, ου, m. *A person without, or devoid of, understanding.*

ἄ-σύνθε-τος, τον, adj. [ἀ, "negative"; συντίθημι, (in mid.) "to covenant," through verbal root συνθε (= σύν; θε, a root of τίθημι)] ("Not covenanting"; hence) *Not bound by a covenant, covenant-breaking.*—As Subst.: ἄσύνθετος, ου, m. *A covenant-breaker.*

δοχημο-σῦνη, σῦνης, f. [for δοχημον-σῦνη; fr. δοχήμων, δοχήμων-ος, "unseemly"]

("The quality, or state, of the δοχήμων"; hence, "unseemliness"; hence) *That which is unseemly; an unseemly act, shameful conduct or behaviour.*

ἀτίμ-άξω, (f. ἀτίμασω, p. ἡτίμακα), 1. aor. ἡτίμασα, v. n. [ἀτίμ-ος, "dishonoured"] ("To make ἀτίμος"; hence) 1. *To dishonour.*—2. Mid.: ἀτίμ-ᾷσθαι, *To dishonour by one's own especial act.*

ἀτίμ-ία, ἰας, f. [ἀτίμ-ος, "dishonourable"] ("The quality of the ἀτίμος"; hence) *Dishonour, vileness*;—at i. 26 πᾶθῃ ἀτίμιας = πᾶθῃ ἄτιμα.

αὐ-τός, τή, τό, pron. adj.: 1. *Self, very.*—As Subst.: Of all persons: αὐτός, οὔ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same.*—As Subst.: τὸ αὐτό, *the same thing.*—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to a pron. αυ, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἧς, οὔ; see εἵναι.

ἀφ-αιρέω -αιρῶ, f. ἀφ-αίρησω, (p. ἀφ-ήρηκα), 2. aor. ἀφ-εἶλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρέω, "to take"]

1. *To take away.*—2. Mid.: ἀφ-αίρέομαι -αιρούμαι, (f. ἀφ-αίρησμαι and ἀφ-ελοῦμαι), 2.

aor. ἀφ-εἰλόμην, *To take away* by one's own especial act.

ἀφείς, εἶσα, ἐν, P. 2. aor. of ἀφίημι.

ἀφέλωμαι, 2. aor. subj. mid. of ἀφαιρέω.

ἀφθαρ-σία, σίας, f. [for ἀφθαρτ-σία; fr. ἀφθαρτ-ος, "immortal"] ("The quality of the ἀφθαρτος"; hence) *Immortality*.

ἀ-φθαρτος, φθαρτον, adj. [ἀ, "negative"; φθαρτός, "corruptible, perishable"] 1. *Not corruptible, imperishable*.—2. *Immortal*.

ἀφ-ίημι, f. ἀφ-ήσω, (p. ἀφ-εἶκα), 1. aor. ἀφ-ήνα, 2. aor. ἀφ-ήν, v. a. [ἀφ' (see ἀπό), "from, away"; ίημι, "to send"] ("To send from" one; "to send away"; hence) 1. *To forgive, remit, pardon, etc., sin, an injury, etc.*—2. *To pass by, give up, leave, etc.*—Pass.: ἀφίεμαι, p. ἀφ-εἶμαι, 1. aor. (ἀφείθην and) ἀφείθην, 1. fut. ἀφειθήσομαι.

(ἀφ-ικνέομαι -ικνούμαι, f. ἀφ-ίζουμαι, p. ἀφ-ίγμαι), 2. aor. ἀφ-ικόμην, v. mid. [ἀφ' (see ἀπό), denoting "completeness"; ικνέομαι, "to come"] ("To come quite" to a place; hence) *Folld. by eis and Acc.: To reach unto*.

ἀφικόμην, 2. aor. ind. of ἀφικνέομαι.

ἀφ-ορίζω, f. (ἀφ-ορίσω and) ἀφ-ορίω, 1. aor. ἀφ-ώρισσα, v. a.

[ἀφ' (see ἀπό), "from"; ορίζω, "to bound"; hence, "to divide as a boundary"; hence] *To separate, set apart*—Pass.: (ἀφ-ορίζομαι), p. ἀφ-ώρισμαι, 1. aor. ἀφ-ωρίσθην.

ἀφορ-μή, μῆς, f. [ἀφορμ-δω, in pass., "to start forth"] ("A starting forth"; hence, "a starting-point"; hence) *Occasion, opportunity, etc.*

ἀ-φρων, ον, adj. [for ἀ-φρεν; fr. ἀ, "not"; φρήν, φρενός, "mind"] ("Not having φρήν"; hence) *Foolish, infatuated, senseless*.—As Subst.: ἀφρων, ονος, m. *A foolish, etc., person; a fool*.

Ἀχαῖα, as, f. *Achaia*; originally the name of the land of the Achæans in the Peloponnesus; but under the Romans it denoted that province which comprised the whole of the Peloponnesus and all N. Greece as far as, but not inclusive of, Thessaly; see *Macedonia*.

(ἀχρει-όω -ω, p. ἡχρεῖ-ωκα, v. a. [ἀχρεῖ-ος, "useless"; hence, "unprofitable, good for nothing"] 1. *To make unprofitable or good for nothing*.—2.) Pass.: 1. aor. ἡχρεώθην, *To be made, or to become, unprofitable, etc.*;—at iii. 12 the Ap. is quoting fr. Ps. xiv. 3, and ἡχρεώθησαν represents a Hebrew word which signifies "have become

foul, or corrupt," in a moral sense.

ἄχρι (ἄχρως), adv. of time : With Gen. : *Until, up to.*

*Βάαλ, f. indecl. ("Lord, Possessor") *Baal*; a Phœnician deity.—N.B. Βάαλ is usually masculine; at xi. 4 the fem. art. is prefixed to it. Either, therefore, τῇ Βάαλ is elliptical for τῇ εἰκόνι Βάαλ, *the image of Baal*; or, else, because the idol itself, being an image of a "beeve," was sometimes represented as a female. At Tobit i. 5 we read that the revolting tribes of Israel sacrificed τῇ Βάαλ τῇ δαμάλει (in the Septuagint), *to Baal the heifer.*

βάθ-ος, εος ους, n. [βαθ-ύς, "deep"] ("The state, *etc.*, of the βαθύς"; hence) *Depth*, whether actual or figurative.

βαπτ-ίζω, f. βαπτίσω, p. βεβάπτισκα, 1. aor. ἐβάπτισα, v. a. [akin to βάπτ-ω, "to dip"] ("To dip in water"; hence) *To baptize* a person. — Pass. : βαπτ-ίζομαι, p. βεβάπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι.

βάπτισ-μα, μάτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βαπτιδ-σω), "to baptize"] ("The baptizing thing"; hence) *Baptism.*

βάρβαρος, ου, m. *A barbar-*

ian; i. e. one not of the Greek race.

βᾶσιλε-ία (quadrisyll.), (ας, f. [βασιλε-ύω (quadrisyll.), "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βᾶσιλ-εύω, f. βᾶσιλεύσω, 1. aor. ἐβᾶσιλευσα, v. n. [βασιλε-ύς, "a king"] ("To be a βασιλεύς"; hence) *To rule, reign* :—in Rom. only in figurative force.

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a. *To carry, bear.*

βδελύσσομαι (βδελύττομαι, f. βδελύζομαι, 1. aor. ἐβδελύξαμην), v. mid. With Acc. of thing : *To feel a loathing at; to loathe, abhor, detest.*

βέβαιος, α, ου, adj. *Firm, sure.*

βεβαι-όω -ῶ, f. βεβαιώσω, v. a. [βέβαι-ος, "firm"] ("To make βέβαιος"; hence) *To confirm, establish.*

*Βενιαμίν, m. indecl. ("Son of right hand," i. e. of good luck) *Benjamin*; the youngest son of the patriarch Jacob; see Gen. xxxv. 18.

βῆ-μα, μάτος, n. [βαίνω, in force of "to mount," through root βη] ("That which is mounted"; hence) Of a judge, *etc.* : *A tribunal, judgment-seat.*

βλασφημ-έω -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. n. [βλάσφημ-ος, "speaking pro-

fanely"] 1. *To speak profanely or blasphemously; to blaspheme.*—2. Pass.: **βλασφημησμαι -οῦμαι**, 1. fut. **βλασφημηθήσομαι**: a. *To be blasphemed*; ii. 24.—b. *To be evil spoken of*; xiv. 16.—c. *To be slanderously reported*; iii. 8.

βλέπω, (f. **βλέψω**, p. **βέβλεφα**), v. a. and n.: 1. Act.: *To see or behold an object.*—2. Neut.: *To possess the faculty of sight, to see, whether physically or spiritually.*—Pass.: **βλέπομαι**, (p. **βέβλεμμαι**, 1. aor. **έβλέθην**).

βούλ-ημα, ήμᾶτος, n. [**βούλομαι**, in force of "to will"] ("That which is willed"; hence) *Will, purpose, intention, design.*

βρώ-μα, μᾶτος, n. [**βρω**, root of **βι-βρώ-σκω**, "to eat"] ("That which is eaten"; hence) *Food.*

βρώ-σις, σεως, f. [id.] ("An eating"; hence) *Meat, food.*

Γάιος, ου, m. [**γάιος**, Doric for **γήιος**, "of, or belonging to, earth"] *Gaius*; the name of a Christian of Corinth; see xvi. 3.

γάρ (usually the second word in a clause, but sometimes found in the third place), conj. *For.*

γε, enclitic particle: *At least, indeed, at any rate*

[prob. akin to Sans. *gha* or *ghā*, an old pronominal base].

γέμω (only found in pres. and imperf.), v. n. With Gen.: *To be full of, to be filled with.*

γεν-ν-άω -ῶ, f. **γεννήσω**, p. **γεγέννηκα**, 1. aor. **έγέννησα**, v. a. [root **γεν** (see **γίνομαι**) with **ν** doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget.*—b. Of a mother: *To bear, bring forth.*—2. Pass.: **γεν-ν-άομαι -ῶμαι**, p. **γεγέννημαι**, 1. aor. **έγεννήθην**: Of a child: *To be born.*

γεννηθείς, είσα, έν, P. 1. aor. pass. of **γεννᾶω**;—at ix. 11 supply **τῶν τέκνων** or **τῶν υἱῶν** with **γεννηθέντων**.

γῆ, γῆς, f. *Earth*, as opp. to "heaven"; *the world.*

γίνομαι, γίγνομαι, f. **γενήσομαι**, p. **γένεγονα**, 2. aor. **έγενόμην**; also in pass. forms, p. **γεγέννημαι**, 1. aor. **έγενήθην**, (1. fut. **γενηθήσομαι**), v. mid. ("To come into being"; hence) 1. *To be born.*—2. *To be made, formed, or created.*—3. *To happen, come to pass, take place, occur.*—4. With predicate: *To be, become, or be made something.*—5. Like **είμι**, *To be*: a. With Dat. of person: *To be for, i. e. to belong to*;—at vii. 3 equivalent to *to be married to.*—b. With **είς** and Acc.: *To be for, i. e. to*

be made, or become, that which is denoted by *eis* and its Acc.; xi. 9.—c. As an expression deprecating evil: *μὴ γένοιτο, May it not be! God forbid!*—N.B. In the Gr. Test. *γίνομαι* is never used with a follg. part. in the place of a finite word: *εἰμί* alone is thus employed; see *εἰμί* [reduplicated, and changed, from root *γεν*, akin to Sans. root *JAN*, in intransitive force, “to be born”; also, “to become, take place”].

γί-νώ-σκω, γι-γνώ-σκω, f. (*γνώσκω*), *γνώσσομαι*, p. *ἐγνώκα*, 2. aor. *ἐγνων*, (imperat. *γνώθι*, subj. *γνώ, γνῶς, γνῶ*, opt. *γνοίην*, inf. *γῶναι*, part. *γνούς*), v. a.: 1. *To perceive, mark, observe, understand, learn.*—2. In past tenses: (“To have perceived,” etc.; hence) *To know* [root *γνω*, akin to Sans. root *JÑā*, “to know”; cf. Lat. *no-sco* (old form *gno-sco*), Eng. “know”].

γλῶσσα, ης, f. *A tongue of a person, etc.*

γνούς, γνοῦσα, γνόν, P. 2. aor. of *γινώσκω*.

γνω-ρ-ῖζω, f. γνωρίσω (Attic, *γνωρίω*, p. *ἐγνώρικα*), 1. aor. *ἐγνώρισα*, v. a. *To make known; to reveal, declare.*—Pass.: *γνω-ρ-ῖζομαι*, (p. *ἐγνώρισμαι*), 1. aor. *ἐγνωρίσθην*, (1. fut. *γνωρισθήσομαι*) [root *γνω*; see *γινώσκω*].

γνῶ-σις, σεως, f. [*γνω*, root

of *γινώσκω*, “to know”; see *γινώσκω*] (“A knowing”; hence) *Knowledge*.

γνω-στός, στή, στόν, adj. [id.] *Known to a person.*—As Subst.: *γνωστόν, οὔ, n.* With art.: *That which is known, the knowledge*;—at i. 19 with Objective Gen.

***Γόμορρα, ων, n. plur.** (prob. “Submersion”) *Gomor-rha*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24 sqq.

γον-εύς, έως, m. [*γον-άω* (= *γεννάω*), “to beget”] (“A begetter”; hence, “a father”; hence) Plur.: *Parents*.

γόνυ, ἄτος (Dat. Plur. γόνυσι), n. *A knee*:—*γόνυ κάμπτειν*, *to bend the knee* in token of homage [akin to Sans. *jānu*, “a knee”].

γράμ-μα, μάτος, n. [for *γράφ-μα*; fr. *γράφ-ω*, “to write”] (“That which is written”; hence, ‘a letter’ of the alphabet; hence) *The letter* as opposed to the “spirit or intention” of what is written.

γραφ-τός, τή,τόν, adj. [for *γραφ-τός*; fr. *γράφ-ω*, “to write”] *Written*.

γράψ-ή, ης, f. [*γράφ-ω*, “to write”] (“That which is written”; hence) Sing. and Plur.: *The Scripture* or

Scriptures; i. e. the inspired writings.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἔγραψα, v. a.: 1. *To write*.—2. Impers. perf. ind. pass.: γέγραπται, *It is written*.—Pass.: γράφομαι, p. γέγραμμαι, (1. aor. ἐγράφη), 2. aor. ἐγράφη.

γυμνό-της, ἵητος, f. [γυμνός, (uncontr. gen.) γύμνο-ος, "naked"] ("The state, or condition, of the γυμνός"; hence) *Nakedness*.

γυν-ή, αἰκός, f. ("She who brings forth"; hence) 1. *A woman*.—2. *A wife* [akin to Sans. root JAN, in transitive force, "to bring forth"].

*Δαβὶδ, m. indecl. ("Beloved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

δέ, conj.: 1. *And, also*.—2. *But*; see μέν.

δέ-ησις, ἥσεως, f. [δέ-ομαι, "to beg" something of a person] ("A begging"; hence) *Entreaty, supplication, request, prayer*.

δεῖ, imperf. ἔδει, subj. δέη, (opt. δέοι), inf. δεῖν, part. δέων, (f. δεήσει, 1. aor. ἐδέησε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] *It is binding or necessary; it is needful*.

δεξιός, ἰδ, ἰόν, adj. *Right*, as opposed to "left."—As

Subst.: δεξιά, ἄς, f. *The right hand* [akin to Sans. *daksha*, "right"].

δέομαι, (f. δεήσομαι, p. δεδέμαι), 1. aor. ἐδέσθην, v. mid. *To make entreaty or supplication; to pray*.

δεῦρο, adv.: 1. *Hither*.—2. In time: *Hitherto, up to this time, until now*:—ἄχρι τοῦ δεῦρο, *up to this present time*, i. 13.

δέ-ω, f. δήσω, (p. δέδεκα), 1. aor. ἔδησα, v. a. *To bind, tie*.—Pass.: p. δέδεμαι, 1. aor. ἐδέσθην, (1. f. δεθήσομαι) [probably akin to Sans. root DĀ, "to bind"].

διά, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: *Through*.—b. Of time: *After, after an interval of*.—c. *On account of, for the sake of, for*.—d. *Through, by means of, by*.—2. With Acc.: a. *Through, in consequence of, owing to*.—b. *On account of, for the sake of, for*.—c. *Because of, by reason of* [akin to Sans. *dva*, "two"].

δι-αγγέλλω, (f. δι-αγγέλω, 1. aor. δι-ήγγειλα), v. a. [διδ, in "strengthening" force; ἀγγέλλω, "to carry a message about"] ("To carry a message thoroughly about" something; hence) *To proclaim, or preach, far and wide*.—Pass.: 2. aor. δι-ήγγελην.

διὰθῆ-κη, κης, f. [διὰτίθημι,

in mid. force of "to arrange, or settle, mutually"; through verbal root διαθη (= διά; θη, root of τί-θη-μι)] ("That which is arranged; or settled, mutually," i. e. between two parties; hence) *A covenant, compact, agreement.*

δῖακον-έω -ῶ, f. δῖακονήσω, (ρ. δεδικοήκηκα), 1. aor. διηκόνησα, v. n. [δῖακον-ος, "a servant"] ("To be a δῖακονος"; hence) With Dat. of pers.: *To minister unto; to wait, or attend, on; to do service to.*

δῖακον-ία, ias, f. [δῖακον-έω, "to minister"] *A ministering, ministry*;—at xii. 7 in the Church;—at xi. 13; xv. 31 in the Apostolic office.

δῖακονος, ου, m. *A servant, attendant, minister.*

δια-κρίνω, (f. δια-κρίνω), 1. aor. δι-έκρινα, v. a. [διά, "between"; κρίνω, "to judge"] ("To judge between"; hence) 1. Act.: *To distinguish, to discern.*—2. Mid.: δια-κρίνομαι, 1. aor. pass. in mid. force, διεκρίθην: ὤνλη necessary notion of hesitation: *To hesitate, doubt, etc., in forming a decision, etc.*

διάκρι-σις, σεως, f. [διάκρινω, in force of "to decide"; also, in mid., "to doubt"; through verbal root διακρι (= διά; κρι, root of κρίνω)] 1. With Gen: *A decision of or about something.*—2. *Doubt, hesita-*

tion.—N.B. Great differences of opinion prevail respecting διακρίσεις (διαλογισμῶν) at xiv. 1. The meanings given above have, each, their respective advocates and supporters. The English Version has for the two Greek substantives "doubtful disputations," thus favouring no. 2; see διαλογισμός.

διᾱλογισ-μός, μου, m. [for διᾱλογιδ-μός; fr. διαλογίζομαι (= διαλογιδ-σομαι), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, etc.*;—at xiv. 1 εἰς διακρίσεις διαλογισμῶν is either *to decisions of another's thoughts, i. e. "without presuming to judge his private thoughts"; or, else, to doubts, or hesitations, of thoughts on the part of another, i. e. "thoughts whence would arise doubt, hesitation, or scruples of conscience"; see διάκρισις.*

διᾱ-παντός, adj. [διά, "through"; παντός, gen. of πᾶς, "all"] ("Through all"; hence) Of time: *Continually, ever, at all times, always.*

(διᾱ-πορεύω, v. a. [διά, "across, through"; πορεύω, "to make to go, to convey"] 1. Act.: *To convey across, transport over.*—2.) Mid.: διᾱ-πορεύομαι, (f. δια-πορεύσομαι, 1. aor. pass. in mid. force, δι-

επορεύθην) ("To make one's self to go through"; hence) a. *To pass by, pass along.*—b. *To pass through.*

διαστολ-ή, ἥς, f. [διαστέλλω, in force of "to distinguish"] ("A distinguishing"; hence) *Distinction, difference.*

διατάγ-ή, ἥς, f. [διατάσσω, in force of "to ordain, arrange," through verbal root διαταγ (= διά; ταγ, root of τάσσω)] ("An ordaining or arranging"; hence) *Ordering, order, ordinance, etc.*

διὰ-τί, adv. [διά, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i. e.) *Why, wherefore.*

διά-φέρω, (f. δι-οίσω and δι-οίσομαι), 2. aor. δι-ήνεγκον, v. n. [διά, "apart"; φέρω, "to bear or carry"] ("To bear, or carry, apart"; hence, in neut. force, "to bear, etc., one's self, or be, apart" from some other object; hence, to "differ" from; hence) In good sense: Alone: *To surpass; to be superior or more excellent; τὰ διαφέροντα*, ii. 18.

διαφέρ-ος, ον, adj. [for διαφέρ-ος; fr. διαφέρ-ω, "to differ"] *Differing, different.*

διδασκαλ-ία, ἰας, f. διδάσκ-αλ-ος, "a teacher"] ("A thing pertaining to a διδάσκαλος"; hence) 1. Of the teacher: *A teaching, instructing.*—2. Of

the person taught: *Learning*, as conveyed by a teacher.

διδάσκ-αλος, αλου, m. [διδάσκ-ω, "to teach"] *A teacher.*

δι-δά-σκω, f. διδάξω, (p. δεδίδαχα), 1. aor. ἐδίδαξα, v. a. and n.: 1. Act.: Of personal Objects: *To teach, to give instruction to.*—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root DAQ].

δι-δάχ-ή, ἥς, f.: 1. *Teaching, instruction.*—2. *Doctrine* [id.; cf. δε-δί-δάχ-α, perf. of διδάσκω; see διδάσκω].

δι-δω-μι, f. δώσω, p. δέδωκα, 1. aor. (in ind. only) ἔδωκα, 2. aor. ἔδωκα, v. a. *To give*, in the fullest sense of the word. —Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. ἐδόθην, 1. f. δοθήσομαι [lengthened and strengthened fr. root δο, akin to Sans. root DĀ, "to give"].

δι-έρχομαι, f. δι-ελεύσομαι, p. δι-ελήλυθα, 2. aor. δι-ήλθον, v. mid. [δι-ά, "through"; ἔρχομαι, "to come or go"] *To come or go through.*

διήλθον, 2. aor. ind. of διέρχομαι.

δικαιο-κρί-σις, σίας, f. [δικαίος, (uncontr. gen) δίκαιος, "righteous"; κρι, root of κρίνω, "to judge"] *A righteous judging or judgment.*

δικ-αιος, αία, αιον, adj. [δικ-η, "right, law"] ("Pertaining to δικη"; hence) 1. *Just*, i. e.

acting conformably to the principles of justice.—2. *Just, upright, righteous*.—3. *Just, through faith; justified*.

δικαι-οσύνη, *οσύνης*, f. [δικαι-ος, "righteous"] ("The quality of the δικαίος"; hence) *Righteousness*.

δικαι-όω -ω, f. δικαιώσω, 1. aor. ἐδικάωσα, v. a. [δικαι-ος, "just"] ("To make δικαίος"; hence) *To justify; i. e. a. To prove just, righteous, or true; iii. 4.—b. To declare, or make, just or righteous;—at iii. 24 etc., of justification in this life;—at ii. 13 of final justification, or acquittal at the last day.—Pass.: δικαι-όμαι -οῦμαι*, p. δεδικάωμαι, 1. aor. ἐδικαιώθην, 1. fut. δικαιωθήσομαι.

δικαίω-μα, *μάτος*, n. [for δικαίω-μα; fr. δικαίω-ω, "to deem right, to ordain"; also, "to justify"] 1. ("That which is deemed right, or ordained"; hence) a. *An ordinance, precept, command; ii. 26; viii. 4.—b. A judgment, decree:—τὸ δικαίωμα Θεοῦ, the judgment of God; i. e. God's threat of punishment, i. 32.—2. ("That which justifies"; hence) a. Justification, i. e. the being accounted just, or righteous, through Christ; v. 16.—b. Righteousness; freedom, or exemption, from sin; v. 18.*

Romans.

δικαίω-σις, *σεως*, f. [for δικαιο-σις; fr. δικαιο-ω, "to justify"] *A justifying; a making, or accounting, just or righteous*.

δι-ό, conj. [δι-ό, "on account of"; δ (neut. of δς), "who, which"] ("On account of which thing"; hence) *On which account, wherefore*.

δι-ότι, conj. [for διὰ τοῦτο, *δι*, "on account of this, (viz.) that"; hence] 1. *Because that, inasmuch as*.—2. *Therefore*.

διχοστα-σία, *σίας*, f. [for διχοστατ-σία; fr. διχοστατ-έω, "to stand apart" from a person; hence, "to disagree" with one; hence] *Disagreement, dispute, division*.

διψέ, contr. 3. pers. sing. pres. subj. of διψάω; xii. 20.

διψ-άω -ω, f. διψήσω, (p. δεδίψηκα), 1. aor. ἐδίψησα, v. n. [δίψ-α, "thirst"] *To be thirsty, to thirst*.

διωγ-μός, *μοῦ*, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

διώκω, f. διώξω (and διώξομαι), 1. aor. ἐδίωξα, v. a. ("To pursue"; hence) 1. *To follow after, or pursue morally*.—2. *To persecute*.

δοκιμ-άζω, f. δοκιμάσω, 1. aor. ἐδοκιμάσα, v. a. [δόκιμος, "examined, tested"] ("To make δόκιμος"; hence) 1. *To*

examine, test, prove by testing; xii. 2.—2. *To discern, discover, prove, obtain proof of*.—3. *To sanction, approve, approve of, allow*;—at xiv. 22 ἐν ᾧ δοκίμῳζει = ἐν ἐκείνῳ, ὃ δοκίμῳζει.—4. With Inf.: *To think fit to do, etc.*; or, with preceding negative, *to refuse to do, etc.*; i. 28.

δοκ-ιμή, ἱμῆς, f. [for δεχ-ιμή; fr. δέχ-ομαι, in force of “to approve”] *An approving, approval.*

δόκ-ιμος, ἱμη, ἱμον, adj. [id.] 1. With Dat. of person: *Approved by*.—2. Foll’d. by ἐν: *Approved in*.

δολι-όω -ῶ, v. n. [δόλι-ος, “crafty”] *To be crafty or deceitful; to deal treacherously*;—at iii. 13 ἐδολιόυσαν is put for ἐδολίου, 3. pers. plur. imperf. ind. The word forms part of a quotation taken from the Septuagint Version of Ps. v. 10, and is in conformity with the Macedonian dialect (which prevailed at Alexandria where the Septuagint Version of the Scriptures was made) in the 3. pers. plur. imperf. of contracted verbs; e. g. ἐγεννώσαν for ἐγέννων, Gen. vi. 4; κατενοοῦσαν for κατενόουν, Exod. xxxiii. 8; ἡνομοῦσαν for ἡνόμουν, Ezek. xxii. 11. A corresponding change is also made in the 3 pers. plur. 2. aor. ind.; e. g. ἐδρσαν

for ἐδρον, Exod. xiv. 9; ἡλοοσαν for ἡλον, Deut. i. 24.

δόλος, ου, m. (“A bait” for fish; hence) *Craft, deceit, guile.*

δόξα, ης, f. [for δόκ-σα; fr. δοκ-έω, “to think”] (“A thinking”; hence, “a thought”; hence, as the thought which others entertain of one) 1. *Honour*.—2. *Glory*.

δοξ-ᾱίω, f. δοξᾶσω, 1. aor. ἐδόξᾶσα, v. a. [δόξ-α, “honour, glory”] *To ascribe honour or glory to; to honour, glorify.*

δουλε-ία (trissyll.), ἰας, f. [δουλε-ύω (trissyll.), “to be a slave”] (“The being a slave”; hence) *Slavery, bondage.*

δουλ-εύω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δουλ-ος, “a slave”] 1. *To be a slave or servant; to serve*, whether actually or figuratively.—2. With Dat.: *To be in bondage or subjection to*, whether actually or figuratively; *to serve*.

1. δουλ-ος, ου, m. [prob. for δέ-ολ-ος; fr. δέ-ω, “to bind”; δλ-ος, “whole”] (“One wholly bound”; hence) *A bondman, slave, servant*, whether actually or figuratively.

2. δουλ-ος, η, ου, adj. [1. δουλ-ος, “a bondman, servant”] With Dat.: *Serving, subject to*.

δουλ-όω -ῶ, f. δουλώσω, v. a. [1. δουλ-ος, “a slave or serv-

ant"] 1. *To enslave, make a servant.*—2. Pass.: δουλόμαι -οῦμαι, p. δεδούλωμαι, 1. aor. ἐδουλώθην, ("To be enslaved, to be made a servant"; hence) With Dat.: *To become a servant to, to obey.*

δύνᾰμαι, imperf. ἐδύνᾰμην and ἡδύνᾰμην, f. δυνήσομαι, p. δεδύνημαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can.*

δύνᾰμ-ις, εως, f. [δύνᾰμ-αι, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptance of the word; *might*.—2. Concr.: Plur.: *Powers*;—at viii. 38 δυνάμεις is considered by some to mean "angelical, or spiritual, powers"; by others, "persons in power on earth, i. e. rulers." As ἄγγελοι, however, have been mentioned just before, it seems that a second mention of them would scarcely be made.—3. *A powerful, or mighty, work; a miracle*.—4. Concr.: Plur.: With art.: *The powers, or host.*

δύν-ἄτος, ἄτῃ, ἄτόν, adj. [δύν-ᾰμαι, "to be able"] 1. Of things: ("Able" to be done; hence) *Possible*.—2. Of persons, etc.: With Inf.: *Able to do, etc.*

δωρ-εά, εἰς, f. [δωρ-έω, "to give, present as a gift"] ("A

giving"; hence) 1. *A gift*.—2. Adverbial Acc.: *As a gift, freely.*

δωρεάν, adv.; see δωρεά.

δώρη-μα, μᾶτος, n. [lengthened fr. δώρε-μα; fr. δωρέ-ω, "to give, present as a gift"] *A gift, free gift.*

1. εἰ, conj. [for εἰ-δν; fr. εἰ, "if"; ἄν, conditional particle] With Subj.: *If, if haply, if that, if so be that; if.*

2. εἰάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—ὅς εἰάν, *whosoever*:—ὥς εἰάν, *whensoever*.

ἑαυτοῦ (αὐτοῦ), ἡς, οὗ, reflexive pron.: 1. Strictly of 3rd person: *Of, etc., himself, herself, or itself*.—2. Of 2nd person: *Thyself, yourself; yourselves*; vi. 11, 13, 16, etc.

ἐγγ-ίζω, (f. ἐγγίσω), p. ἡγγίκα, 1. aor. ἡγγίσα, v. n [ἐγγύς, "near"] ("To become ἐγγύς"; hence) *To come, or draw, near; to approach.*

ἐγγ-ύς, adv. [akin to ἐγγχ-ι, "near"] 1. *Near, nigh*;—at x. 8 with follg. Gen.—2. Comp.: ἐγγύτερον, *Nearer*.

ἐγγύτερον; see ἐγγύς.

ἐγείρω, f. ἐγερῶ, (p. ἐγήγερεκα), 1. aor. ἡγείρα, v. a.: 1. Act.: ("To awaken"; hence, "to rouse, or stir, up"; hence) 1. *To raise up, raise*.—2. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor.

ἡγέρθην, 1. fut. ἐγερθήσομαι: a *To be awakened, or roused, from sleep*;—at xiii. 11 in figurative force.—b. *To be raised up, to arise* [akin to Sans. root JĀGRI, "to wake"].

ἐγ-κᾶλέω, κᾶλῶ, f. ἐγ-κᾶλέσω, (p. ἐγ-κέκληκα), v. n. [for ἐν-κᾶλέω; fr. ἐν, "in"; κᾶλέω, "to call"] ("To call in"; hence, as a law term, "to sue"; hence) With κατά and Gen.: *To bring a charge against*.

ἐγ-κᾶτάλειπω, f. ἐγ-καταλείψω, 2. aor. ἐγ-κατέλιπον, v. a. [for ἐν-κᾶτάλειπω; fr. ἐν, "in"; καταλείπω, "to leave behind"] With Dat.: *To leave behind, or remaining, in or among*.

ἐγκατέλιπον, 2. aor. ind of ἐγκατάλειπω.

(ἐγ-κεντρίζω), 1. aor. ἐγ-κέντρίσα, v. a. [for ἐν-κεντρίζω; fr. ἐν, "in"; κεντρίζω, in force of "to graft"] *To graft in, engraft*.—Pass.: ἐγ-κεντρίζομαι, 1. aor. ἐν-κεκεντρίσθην, 1. fut. ἐγ-κεκεντρίσθωμαι.

ἐγ-κόπτω, (f. ἐγ-κόψω), 1. aor. ἐν-έκοψα, v. a. [for ἐν-κόπτω; fr. ἐν, "without force"; κόπτω, in force of "to weary"] 1. *To weary, tire*.—2. *To hinder, interrupt, etc.*—Pass.: ἐγ-κόπτομαι.

ἐγνων, 2. aor. ind. of γινώσκω.

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. I [akin to Sans. aham, "I"].

(θέλω and) θέλω, f. (θέλησω and) θελήσω, 1. aor. ἤβησα (and ἐθέλησα, p. τεθέληκα), v. n. and a.: 1. Neut.: a. *To be willing*.—b. *To will*.—2. Act.: a. With Inf.: *To be willing to do, etc.*:—the Inf. is often to be supplied from the context; e.g. at ix. 18 supply ἐλαεῖν after the first θέλει, and σκληρύνειν after the second.—b. With Objective clause: *To wish, or desire, that one, etc., should do, be, etc.*—c. With preceding οὐ: *To be unwilling, etc.*—d. With follg. Inf.: *To be sometimes rendered will with the English finite verb of the Gr. Inf.*; xiii. 8.—e. (a) With Inf.: *To delight in doing, etc.; to be glad or pleased to do, etc.*—(b) With Acc. of nearer Object: *To delight or rejoice in; to love*.

ἔθνος, eos ous, n.: 1. *A nation*.—2. Plur.: a. *Nations*.—b. *Gentiles*, as opp. to Jews.

1. εἰ, 2. pers. sing. pres. ind. of εἶμι.

2. εἰ, conj. *If*:—εἰ μή, (*if not, i. e.*) *except, unless*.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδ-ω, obsol. in pres.), f. εἶδῃσιν (and εἶσομαι), p. οἶδα, subj. εἶδω, p. perf. εἰδώς, pluperf. ᾔδειν, 2. aor. εἶδον.

imperat. ἴδε, subj. ἴδω (opt. ἴδοιμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally.*—2. Perf. and pluperf. are used as a pres. and imperf.: (1) *know, (I) knew.*—3. The 2. aor. applies to the sight: (1) *saw, beheld, etc.* [akin to Sans. root VID, “to perceive, to know”].

εἰδ-ῶλον, ὦλον, n. [εἰδ-ος, “a form, shape”] (“A form”; hence) *An image of a false god; an idol.*

εἰκῇ, adv. *Without cause, in vain, to no purpose.*

εἰκ-ών, ὄνος, f. [εἶκ-ω, “to be like”] (“That which is like” some object; hence) *A likeness, image, whether actual or figurative.*

εἰ-μί, imperf. ἦν and ἤμην, f. ἔσομαι, v. n.: 1. *To be.*—2. With Dat. of person: (“To be to” a person; i. e. of the person as Subject) *To have or obtain*—3. With Gen. of person: *To be the property of, to belong to* [for εἰς-μί, akin to Sans. root AS, “to be”].

εἶναι, pres. inf. of εἰμί.

εἰ-περ, conj. [εἰ, “if”]; πέρ, “indeed”] *If indeed, if truly.*

εἰπ-ον, 2. aor., 1. aor. εἶπα, v. a. without pres. *To say, speak.*

εἰπῶ, subj. of εἰπον.

εἰ-πως, conj. [εἰ, “if”];

πῶς, “by any means”] *If by any means.*

εἰρημένος, η, ον, P. perf. pass. of εἶρω.

εἰρην-εύω, v. n. [εἶρην-η, “peace”] *To have, or possess, peace; to be at peace.*

εἰρ-ήνη, ἡνης, f. [prob. εἶρ-ω, “to bind or fasten”] (“The binding, or fastening, thing”; hence) *Peace*;—cf. Lat. pax (= pac-s), fr. root PAC = PAG, whence pa(u)g-o, “to fasten,” etc.

(εἶρω, perhaps only once), f. εἶρῶ, p. εἶρηκα, v. a. 1. *To say, speak, etc.*—2. *To tell, declare.*—Pass.: p. εἶρημαι, 1. aor. ἐρρήθην and ἐρρήθην, (1. fut. ρηθήσομαι).

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. Horizontally: *Into, within; unto.*—b. Of motion upwards: *Up to, to.*—c. Of motion downwards: *Down to, into.*—2. With verbs of rest to denote previous motion *into* a place, and then the doing, etc., of something *in or at* it. —3. *In, at.*—4. Of a state, condition, etc.: *Into, unto; for.*—5. In time: *Until, up to, for.*—6. Of a purpose, aim, intention, etc.: a. *For the purpose of, for.*—b. *Unto, for.*—7. *Unto, towards, to* a person.—8. *As to, with respect to.*—9. Of a result, etc.: *For, as.*—10. With εἰμί or γίνομαι:

(*To be for*; i. e.) *To become*, *to be* that which is denoted by the subst. dependent on *εἰς*; xi. 19.

2. *εἰς*, *μία*, *ἓν*, num. adj. *One*:—for *καθ' εἰς* see *κατά*.—As Subst.: *εἰς*, *ένός*, m. *One man, one*.

εἰσ-έρχομαι, f. *εἰσ-ελεύσομαι*, p. *εἰσ-ελήλυθα*, 2. aor. *εἰσ-ἦλθον*, v. mid. [*εἰς*, “into”; *ἔρχομαι*, “to come or go”] *To come, or go, into; to enter*.

εἰσῆλθον, 2. aor. ind. of *εἰσερχομαι*.

εἴ-τε, conj. *Whether*:—*εἴτε . . . εἴτε*, *whether . . . or*.

ἐκ (before a vowel *ἐξ*), prep. gov. gen.: 1. *Out of, from, forth from*.—2. Of a source or origin, whence anything proceeds: a. *From, of*.—b. *Of, belonging to*:—*οἱ ἐξ ἐριθείας*, *those of, or belonging to, contention, i. e. those that are contentious, or the contentious*, ii. 8.—3. To mark whence anything comes: *From, from among*.—4. Of birth, origin, etc.: *Of, from*.—5. Of the Agent after pass. verbs: *By*.—6. Of the instrument, means, mode, etc.: *With, by*.—7. To mark a cause: *From, by, in consequence of*.—8. Of a number: *Of, out of*.

ἕκαστος, η, ον, pron. adj. *Each*.—As Subst.: *ἕκαστος*, ον, m. *Each man, each*.

ἐκάτον-τα-έτηs, εs, adj.

[for *ἐκατοστ-α-έτηs*; fr. *ἐκατοστ-ός*, “hundredth”; (α) connecting vowel; *ἔτ-ος*, “a year”] (“Pertaining to the hundredth year”; hence) *A hundred years old*.

ἐκδίκ-έω -*ῶ*, f. *ἐκ-δίκησω*, 1. aor. *ἐξ-εδίκησα*, v. a. [*ἐκδίκ-ος*, (as Subst.) “an avenger”] (“To be an avenger for, or on behalf of,” a person; hence) *To avenge*.

ἐκδίκη-σιs, *σεωs*, f. [for *ἐκδίκη-σιs*; fr. *ἐκδικέ-ω*, “to avenge”] (“An avenging”; hence) *Vengeance*.

ἐκ-δίκ-ος, ον, adj. [*ἐκ*, in “strengthening” force; *δίκ-η*, in meaning of “satisfaction, penalty”] (“Pertaining to *δίκη*”; hence) *Avenging*.—As Subst.: *ἐκδίκος*, ον, m. *An avenger*.

ἐκεῖ, adv.: 1. *There, in that place*.—2. *Thither, to that place*.

ἐκεῖ-νοs, νη, νο, pron. dem. [*ἐκεῖ*, “there”] *The person or thing there; that person, or thing*;—frequently to mark something that has preceded.—As Subst. of all genders: *He, she, it*.

ἐκ-ζητέω -*ζητῶ*, (f. *ἐκ-ζητήσω*), 1. aor. *ἐξ-εζήτησα*, v. a. [*ἐκ*, “out”; *ζητέω*, “to seek”] *To seek, or search, out or after*.

(*ἐκ-καίω*, f. *ἐκ-καύσω*, v. a.) [*ἐκ*, in “strengthening” force;

καίω, "to kindle"] 1. *To kindle, light up, set on fire.*—2.) Pass.: (ἐκ-καίωμαι), 1. aor. ἐξ-εκαύθην, (1. fut. ἐκ-καυθήσομαι), *To be set on fire, to burn*;—at i. 27 in figurative force.

(ἐκ-κλάω; f. ἐκ-κλάω, v. a.) [ἐκ, "out"; κλάω, "to break"] *To break out or off.*—Pass.: 1. aor. ἐξεκλάσθην.

(ἐκ-κλείω, f. Attic, ἐκ-κλήσω), 1. aor. ἐξ-έκλεισα, v. a. [ἐκ, "out"; κλείω, "to shut"] ("To shut out"; hence) *To exclude.*—Pass.: 1. aor. ἐξεκλείσθην.

ἐκκλη-σῖα, σῖας, f. [ἐκκᾶλέω, "to call, or summon forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of κᾶλέω)] ("A calling, or summoning forth"; hence, "an assembly" summoned by the public crier; hence) In Gr. Test.: *The Church*; i. e. the general body of believing people, and also such of them as are in any one place.

ἐκκλινάτε, 2. pers. plur. 1. aor. imperat. of ἐκκλίνω.

ἐκ-κλίνω, (f. ἐκ-κλινῶ), 1. aor. ἐξ-έκλινα, v. n. [ἐκ, in "strengthening" force; κλίνω, "to bend"; hence, "to turn aside"] 1. *To turn aside, to turn away.*—2. *To turn aside, to go out of the way.*

ἐκκοπήσομαι, 2. fut. ind. pass. of ἐκκόπτω.

ἐκ-κόπτω, f. ἐκ-κόψω, (p. ἐκ-κέκοφα), 1. aor. ἐξ-έκοψα, v. a. [ἐκ, "out"; κόπτω, "to cut"] *To cut out or off*;—at xi. 22, 24 in figurative force.—Pass.: ἐκ-κόπτομαι, 2. aor. ἐξ-εκόπην, 2. fut. ἐκκοπήσομαι.

ἐκλεκτός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγω, in mid. force, "to choose out"] *Chosen out, chosen, select, elect.*—As Subst.: ἐκλεκτοί, ὦν, m. plur. *The chosen or elect of God.*

ἐκλογ-ή, ἥς, f. [for ἐκλεγ-ή; fr. ἐκλέγω, "to choose out"] "A choosing out"; hence) 1. *Election.*—2. With art.: *The election, i. e. the elect of God.*

ἐκπέπτωκα, perf. ind. of ἐκπίπτω.

(ἐκ-πετάννυμι, f. ἐκ-πετᾶσω), 1. aor. ἐξ-επέτᾶσα, v. a. [ἐκ, "out"; πετάννυμι, "to spread"] ("To spread out"; hence) *Of the hands as Object: To spread forth.*

ἐκ-πίπτω, (f. ἐκ-πεσοῦμαι), p. ἐκ-πέπτωκα, 1. aor. ἐξ-έπεσα, 2. aor. ἐξ-έπεσον, v. a. [ἐκ, "out"; πίπτω, "to fall"] ("To fall out"; hence) *To fall to the ground in a figurative force; to be ineffectual or of no effect.*

ἐκ-φεύγω, f. ἐκ-φεύξομαι (and ἐκ-φευξοῦμαι), p. ἐκ-πέφευγα, 2. aor. ἐξ-έφυγον, v. a. [ἐκ, "out of"; φεύγω, "to flee"]

("To flee out of"; hence) *To escape from.*

ἐκφεύξῃ, 2. pers. sing. fut. ind. of ἐκφεύγω.

ἐκχέαι, 1. aor. inf. -of ἐκχέω.

ἐκ-χέω, f. ἐκχεῶ, 1. aor. ἐξ-έχεα, (p. ἐκπέχῃκα), v. a. [ἐκ, "out"; χέω, "to pour"]

Of blood as Object: *To pour out, shed.*

ἐλαία, as, f. *An olive-tree, an olive.*

ἐλάσσων, ον, comp. adj. ("Less"; hence) *Younger.*—As Subst.: ἐλάσσων, ονος, m. With art.: *The younger one*; ix. 12.

ἐλε-έω -ῶ, f. ἐλεήσω, 1. aor. ἠλέησα, v. u. and a. [ἐλε-ος, "pity"] 1. Neut.: *To pity; to feel pity or compassion; to show mercy.*—2.: a. *To pity; to feel pity, or compassion, for; to have pity, or compassion, on.*—b. Pass.: *To be pitied; to obtain pity, etc.*—Pass.: (ἐλε-έομαι -οῦμαι), p. ἠλέημαι, 1. aor. ἠλεήθην, 1. fut. ἐλε-ηθῆσομαι.

ἔλεος, έεος έους, n. *Pity, compassion, mercy.*

ἐλευθερ-ία, ίας, f. [ἐλεΐθερος, "free"] ("The state, or condition, of the ἐλεύθερος"; hence) *Freedom, liberty.*

ἐ-λεύθ-ερος, έρα, ερον, adj. ("Doing as one desires; pleasing one's self"; hence) *Free, at liberty* [for ἐ-λύθ-

ερος; akin to Sans. root *LUBH*, "to desire"; whence, also, Lat. *lib-er, lub-et, lib-et*].

ἐλευθερ-ῶ -ῶ, f. ἐλευθερ-ώσω, (p. ἡλευθέρωκα), 1. aor. ἡλευθέρωσα, v. a. [ἐλεύθερος, "free"] *To make, or set, free.*—Pass.: (ἐλευθερ-όμαι -οῦμαι), 1. aor. ἡλευθερώθην, 1. fut. ἐλευθερωθήσομαι.

ἐλευθερωθίς, είσα, έν, P. 1. aor. pass. of ἐλευθερῶ.

ἐλεύσομαι, fut. ind. of έρχομαι.

Ἕλλην, ηνος, m. ("Hellen"—a son of Deucalion king of Phthia in Thessaly, who with his wife Pyrrha alone escaped from the flood that, according to mythology, destroyed all the inhabitants of Thessaly; hence) 1. *A Greek*;—at i. 14 in plur., as opp. to Barbarians.—2. Plur.: *Greeks*, i. e. *Gentiles*: a. As opposed to Jews.—b. Converts from heathenism to Judaism. See Exod. xii. 48, 49; Levit. xvii. 8, 10, etc.

ἐλ-λογ-έω, -ῶ, v. a. [for έν-λογ-έω; fr. έν, "in"; λόγος, in force of "a reckoning"] ("To bring into reckoning"; hence) *To reckon, impute.*—Pass.: ἐλ-λογ-έομαι -οῦμαι.

ἐλπίζω, f. (ἐλπῖσω and) ἐλπῖω, p. ἡλπῖκα, 1. aor. ἡλπίσα, v. u. and a. [for ἐλπίδ-σω; fr. ἐλπίς, ἐλπίδ-οι, "hope"] 1. Neut.: *To have hope, to hope.*—2. Act.: a. With Acc.:

To hope for.—b. With Inf.: *To hope, or trust, to do, etc.*

ἐλπίζουσι, 3. pers. plur. of ἐλπίζω, fut. ind. of ἐλπίζω.

ἐλπίς, ἴδος, f. *Hope, expectation.*

ἐμ-αυτοῦ, -αυτῆς (only in sing. number), reflexive pron. of 1st person [ἐγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself, or my own self.*

ἐμ-ός, ἡ, όν, pron. poss. [ἐγώ, ἐμ-οῦ, "I"] *Of, or belonging, to me; my, mine.*

(ἐμ-πίπλημι, f. ἐμ-πλήσω, p. ἐμ-πέπληκα), 1. aor. ἐν-έπλησα, v. a. [for ἐν-πίμπλημι; fr. ἐν, in "augmentative" force; πίμπλημι, "to fill"] *To fill completely, to satisfy;—*at xv. 24 *in figurative force.*—Pass.: (ἐμ-πίμπλάμαι), p. ἐμ-πέπλησμαι, 1. aor. ἐν-επλήσθην, (1. fut. ἐμ-πλησθήσομαι).—N.B. The first μ of the simple verb is retained in the compound when the following syllable is short; e. g. ἐμ-πίμπλάμαι, ἐν-επιμπλάμην; and so also when the augment occurs, e. g. ἐν-επιμπλάσαν (3rd pers. plur. of imperf. ind., which would be ἐν-επίμπλην, if found in use).

ἐμπλησθῶ, 1. aor. subj. pass. of ἐμπίπλημι.

ἐμφαν-ής, ές, adj. [ἐμφαίνω, n force of "to exhibit, display," through verbal root. ἐμφαν

(= ἐν; φαν, root of φαίνω)] ("Exhibited, displayed"; hence) *Manifest.*

ἐν, prep. gov. dat. only:

1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—d. Of a book, author, etc.: *In.*—e. Of clothing: *In.*—2. Of time: a. *In, within, in the course of, during.*—b. *On, upon.*—3. Of the instrument, means, etc.: *With, by, on account of.*—4. Of the agent: *In, by, at.*—5. Of persons in whom anything is regarded as residing or taking effect; or through whom anything operates.—6. Of attendant circumstances, feelings, etc.: *In, with.*—7. *In the case of, of;* xi. 2.—8. To form adverbial expressions:—ἐν τῷ κρυπτῷ, *in secret, secretly*, i. e. as ii. 29, *inwardly, or spiritually.*

(ἐν-δείκνυμι -δεικνῶ, f. ἐν-δείξω, v. a. [ἐν, "in"; δεικνῶμι, "to show"] ("To show" what is "in" something; hence) 1. *To show forth, point out.*—2.) Mid.: ἐν-δείκνυμαι, 1. aor. ἐν-δειξάμην, *To show forth for one's self or as one's own especial act; to manifest, display.*

ἐνδειξίς, εως, f. [for ἐνδεικσις; fr. ἐνδεικ-νῶμι, "to show forth"] *A showing forth; manifestation, demonstration, display.*

ἐν-δικ-ος, *ον*, adj. [ἐν, "in"; δικ-η, "justice"] ("That has δικη in it"; hence) *Consistent with justice; just, fair, equitable.*

ἐν-δυνάμ-όω -ῶ, 1. aor. ἐνεδυνάμωσα, v. a. [ἐν, "in"; δυνάμ-ις, "strength"] ("To put strength in" something; hence) 1. *To strengthen.*—2. Pass.: ἐν-δυνάμ-όμαι -οῦμαι, 1. aor. ἐνεδυνάμωθην, *To be strengthened; to be made, become, or be strong.*

ἐνδύσασθε, 2. pers. plur. 1. aor. imperat. mid. of ἐνδύω.

ἐνδυσάμεθα, 1. pers. plur. 1. aor. subj. mid. of ἐνδύω.

ἐν-δύω, (f. ἐν-δύσω), 1. aor. ἐν-έδῦσα, v. a. [ἐν, "in"; δύω, "to get into or put on"; cf. ἐκδύω] 1. Act.: ("To make to get into, or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something.*—2. Mid.: ἐν-δύομαι, (f. ἐν-δύσομαι), (p. in act. form, ἐν-δέδῡκα), 1. aor. ἐνεδυσάμην: With Acc. of thing: *To clothe one's self in, to put on or upon one's self, whether actually or figuratively.*

ἐνεκεν, adv. With Gen.: *For the sake of, on account of.*

ἐνεκοπτόμην, imperf. ind. pass. of ἐγκόπτω.

ἐν-εργ-έω -ῶ, 1. aor. ἐν-

ήργ-ησα, v. n. [ἐν, "at"; ἐργ-ον, "work"] 1. *To be at work.*—2. Mid.: ἐν-εργ-έομαι -οῦμαι, *To be at work, to work, as one's, etc., own especial act.*

ἐνεστώς, ὦσα, ὅς, P. perf. of ἐνίστημι.—As Subst.: ἐνεστῶτα, *ων*, n. plur. *Things present.*

(ἐν-ίστημι, f. ἐν-στήσω, 1. aor. ἐν-έστησα), p. ἐν-έστηκα, v. a. and n. [ἐν, "in"; ἵστημι, "to set"] 1. Act.: In pres., imperf., 1. fut., 1. aor.: *To set, put, or place in.*—2. Neut.: In perf., pluperf., 2. aor.: Of time: a. *To be at hand, begin.*—b. P. perf.: ἐνεστώς, *Begun, present.*

ἐν-οικέω -οικῶ, f. ἐν-οικῆσω, 1. aor. ἐν-όκησα, v. n. [ἐν, "in"; οἰκέω, "to dwell"] *To dwell in*;—at viii. 11 strengthened by follg. ἐν.

ἐντολ-ή, ἥς, f. [for ἐντελ-ή; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A commandment.*

ἐν-τυγχάνω, (f. ἐν-τεύξομαι, p. ἐν-τετύχηκα), 2. aor. ἐν-έτυχον, v. n. [ἐν, "at"; τυγχάνω, "to be"] ("To be at" a place; hence, "to fall in with, light upon," a person"; hence, "to converse with"; hence) *To intercede, plead, etc.*;—at viii. 27, 34 folld. by ὑπέρ;—at xi. 2 folld. by Dat. of person.

ἐνώπιον, adv. [adverbial neut. sing. of ἐνώπιος, "in one's presence"] With Gen.: *In the presence of, before.*

ἐξ; see ἐκ.

ἐξ-ἀπατάω -ἀτάτῳ, 1. aor. ἐξ-ἡπάτησα, v. a. [ἐξ, in "strengthening" force; ἀπατάω, "to deceive"] *To deceive.*

ἐξ-εγείρω, f. ἐξ-εγερῶ, 1. aor. ἐξ-ἤγειρα, v. a. [ἐξ (= ἐκ), "out"; εγείρω, "to raise"] ("To raise out" from among a number or a place; hence) *To raise up.*—By a comparison of ἐξῆγειρά σε, ix. 17, with the Septuagint at Exod. ix. 16, it seems that in the present place the words mean *I have preserved thee*, i. e. from the preceding plagues. This is the prevailing view. Some commentators explain them as representing *I have made thee king.*

ἐξεκλάσθην, 1. aor. ind. pass. of ἐκκλάω.

ἐξεκλείσθην, 1. aor. ind. pass. of ἐκκλείω.

ἐξεκλίνα, 1. aor. ind. of ἐκκλίνω.

ἐξεκόπην, 2. aor. ind. pass. of ἐκκόπτω.

ἐξεπύδασα, 1. aor. ind. of ἐκπετόννυμι.

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-ελήλυθα, 2. aor. ἐξ-ἦλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth.*

ἐξῆλθον, 2. aor. ind. of ἐξέρχομαι.

ἐξ-ομολογέομαι, -ομολογούμαι, f. ἐξ-ομολογήσομαι, v. mid. [ἐξ, denoting "completeness"; ὁμολογέομαι (mid. of ὁμολογέω), in force of "to confess"] ("To confess, or acknowledge, fully"; hence) With Dat. of person: *To give praise, or glory, to; to glorify.*

ἐξουθενέτω, contr. 3. pers. sing. pres. imperat. of ἐξουθενέω.

ἐξ-ουθενέω -ῶ, 1. aor. ἐξ-ουθέν-ησα, v. a. [ἐξ, denoting "completeness"; οὐθέν (= οὐδέν), "nothing"] ("To bring completely to nothing"; hence) 1. *To mock, ridicule, set at naught.*—2. *To despise, scorn.*

ἐξου-σία, σίας, f. [for ἐξου-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἔξεστι, "it is permitted"] ("The being permitted" to do something; hence) 1. With Inf.: *Power, liberty, etc., to do, etc.*—2. *A power*; i. e. a person invested with power or authority; a ruler, etc.

ἐπαγγέλ-ια, ἱας, f. [ἐπαγγέλλω, in force of "to promise"] ("A promising"; hence) *A promise.*

ἐπ-αγγέλλω, 1. aor. ἐπ-ἤγειλα, v. a. [ἐπ-ί, "to"; ἀγγέλλω, "to carry a message"] Act.: ("To carry a

message to"; hence, "to announce"; hence) *To promise*; —at iv. 21 ἐπηγγέλται is considered by some to be a perf. mid.; by others a perf. pass. as at Gal. iii. 19.

ἐπ-αινέω (-αινῶ), f. ἐπ-αινέσω, (Attic ἐπ-αινέσομαι, p. ἐπ-ήνεκα), 1. aor. ἐπ-ήνεσα, v. a. [ἐπί, in "strengthening" force; αἰνέω, "to praise"] *To praise*.

ἐπαιν-ος, ου, m. [ἐπαιν-έω, "to praise"] *Praise, commendation*.

ἐπ-αἰσχύνομαι, f. ἐπ-αἰσχυνθήσομαι, 1. aor. ἐπ-ᾠσχύνην, v. mid. [ἐπ-ί, "at"; αἰσχύνομαι, "to be ashamed"] 1. With Acc.: *To be ashamed at, or of, a thing, etc.*; i. 16. —2. *To be ashamed, to feel shame*; vi. 21.

ἐπ-ἀναμνήσκω, (f. ἐπ-αναμνήσω), v. a. [ἐπ-ί, "in addition, further"; ἀναμνήσκω, "to remind"] With Acc. of person: *To remind one further; to put one again in mind*.

ἐπ-ἀνάπαυομαι, f. ἐπ-ἀνάπαύσομαι, v. mid. [ἐπ-ί, "upon"; ἀνάπαυομαι, "to rest"] ("To rest, or abide, upon"; hence) *To rest in, depend upon, put confidence or trust in a thing*.

ἐπεί, conj. *Since, seeing that, inasmuch as*.

ἐπεὶ-περ, conj. [ἐπεί,

"since"; ἐπερ, "indeed"] *Since indeed or at all events; seeing that*.

ἐπ-ερωτάω -ερωτῶ, f. ἐπ-ερωτήσω, 1. aor. ἐπ-ηρώτησα, v. a. [ἐπ-ί, in "strengthening" force; ἐρωτάω, "to ask"] *To ask; to ask, or inquire, of a person*.

ἐπί, prep. gov. gen., dat., and acc.: 1. With Gen.: a. *Upon*.—b. With reference to those in power or authority: *Over*.—c. Of prayer: *In*.—2. With Dat.: a. *Against*.—b. After verbs of trusting: *On, upon, in a person*.—c. *According to, in accordance with, after*.—d. Of a mental feeling, etc.: *In*.—e. To denote the cause: (a) *For, at, about*.—(b) *Because of, for*.—f. *On account of, for*.—3. With Acc.: a. *Upon*.—b. *Against*.—c. In time: *For, during*.—d. Of persons: *As to, as regards or respects, towards, etc.* [akin to Sans. *api*].

ἐπι-γινώσκω, f. ἐπι-γνώσομαι, (p. ἐπ-έγνωκα), 2. aor. ἐπ-έγνω, v. a. [ἐπί, in "strengthening" force; γινώσκω, "to perceive, to know"] 1. *To perceive or observe*.—2. *To know, recognize*.

ἐπιγνούς, οὔσα, ὄν, 2. aor. of ἐπιγινώσκω.

ἐπίγνω-σις, σεως, f. [ἐπι-γινώσκω, "to know," through verbal root ἐπιγνω (= ἐπί;

γινω, root of γινώσκω, "to know"] ("A knowing"; hence) *Knowledge*.

ἐπι-ζητέω -ζήτῶ, 1. aor. ἐπεζήτησα, v. a. [ἐπί, "for"; ζητέω, "to seek"] *To seek for or after*.

ἐπι-θῦμ-έω -ῶ, f. ἐπι-θῦμήσω, 1. aor. ἐπ-εθῦμ-ησα, v. n. [ἐπί, "upon"; θῦμ-ός, "mind"] ("To set the mind upon" a thing; "to long, or desire, eagerly"; hence) In a bad sense: *To covet*.

ἐπιθῦμ-ία, ἰας, f. [ἐπιθῦμέω, "to long, desire eagerly"] 1. *An eager longing or desire*. —2. In bad sense: *Lust, evil desire, concupiscence*.

(ἐπι-κᾰλέω -κᾰλῶ, f. ἐπι-κᾰλέσω), 1. aor. ἐπ-εκᾰλέσα, v. a. [ἐπί, "upon"; κᾰλέω, "to call"] 1. *To call upon*. —2. Mid.: ἐπι-κᾰλέομαι -καλοῦμαι, f. ἐπι-κᾰλέσομαι, 1. aor. ἐπ-εκᾰλέσαμην, *To call on for one's self, or as one's own especial act*;—at x. 14 supply ἐκεῖνον after ἐπι-κᾰλέσονται; see δς, no. 1, b.

(ἐπι-κᾰλύπτω, v. a. [ἐπί, "over"; κᾰλύπτω, "to cover"] 1. *To cover an object over*, so that it is hidden from the sight. —2.) Pass.: Figuratively: Of sins as Subject: *To be covered over by God, i. e. to be forgiven or pardoned*. —Pass.: (p. ἐπι-κεκάλυμμαι), 1. aor. ἐπ-εκαλύφθην.

ἐπι-μένω, f. ἐπι-μενῶ, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) With Dat.: *To continue, or abide, in a state, etc.*

ἐπι-ποθέω -ποθῶ, (f. ἐπι-ποθήσω), 1. aor. ἐπ-επόθησα, v. a. [ἐπί, in "intensive" force; ποθέω, "to desire"] With Inf.: *To desire earnestly, to long or yearn, to do, etc.*

ἐπιποθ-ία, ἰας, f. [ἐπιποθέω, "to desire earnestly"] ("A desiring earnestly"; hence) *An earnest desire, a longing*.

ἐπι-ση-μος, μον, adj. [ἐπί, "upon"; ση, base of σῆ-μα, "a mark or sign"] ("Having, or with, a σῆμα upon" it; hence) *Remarkable, notable, of mark or note*.

ἐπιστολ-ή, ῆς, f. [for ἐπιστελ-ή; fr. ἐπιστέλλω, "to send to," through verbal root ἐπιστελ (= ἐπί; στελ, root of στέλλω)] ("A thing sent to" a person; hence) *A letter, epistle*.

ἐπιτάγ-ή, ῆς, f. [ἐπιτάσσω, "to enjoin, or command," through verbal root ἐπιταγ (= ἐπί; ταγ, root of τάσσω)] ("That which enjoins or commands"; hence) *An injunction, command, etc.*

ἐπι-τελέω -τελῶ, f. ἐπι-τελέσω, 1. aor. ἐπ-ετέλεσα, v. a. [ἐπί, in "strengthening"]

force; τελέω, in meaning of "to perform"] *To perform*.

(ἐπι-τυγχάνω, f. ἐπι-τεύξομαι), 2. aor. ἐπ-ἐτύχον, v. a. [ἐπί, in "strengthening" force; τυγχάνω, "to hit" the mark] ("To hit" the mark; hence) With Acc. of thing: *To attain to, to obtain*.

ἐπι-φέρω, (f. ἐπ-οίσω, 1. aor. ἐπ-ήνεγκα), 2. aor. ἐπ-ήνεγκον, v. a. [ἐπί, "upon"; φέρω, "to bring"] ("To bring upon"; hence) Of vengeance, etc.: *To take, inflict*.

(ἐπ-ονομάζω, f. ἐπ-ονομάσω, p. ἐπ-ωνόμακα, v. a. [ἐπί, in "strengthening" force; ὀνομάζω (with second Acc.), "to call" an object something] 1. With second Acc.: *To call* an object that which is denoted by the second Acc. —2.) Pass.: ἐπ-ονομάζομαι. (p. ἐπ-ωνόμασμαι, 1. aor. ἐπ-ωνομάσθην, 1. fut. ἐπ-ονομασθήσομαι): Folld. by Nom.: *To be called* that which is denoted by the Nom.;—in this force at ii. 17, where alone it occurs in Gr. Test.

ἐπτάκις-χίλιοι, χίλια, χιλία, num. adj. plur. [ἐπτάκις, "seven times"; χίλιοι, "a thousand"] ("Seven times a thousand"; i. e.) *Seven thousand*.

Ἐραστ-ος, ου, m. [ἐραστός, "beloved"] ("Beloved One")

Erastus; a man's name; xvi. 23.—N.B. Personal names obtained from oxytone adjectives throw back the accent for the sake of distinction; see above.

ἐργ-άζομαι, (f. ἐργάσσομαι), 1. aor. ἐργάσαμην, v. mid. [ἐργ-ον, "work"] 1. *To work, perform, do*. —2. Without nearer Object: *To work, to perform a work or works*.

ἐργ-ον, ου, n. [root ἐργ, "to work"] 1. *Work*;—at xiv. 20 τὸ ἔργον τοῦ Θεοῦ = ἄνθρωπον, as being God's creature.—2. *A deed, act, action*, etc.;—at xiii. 3 τῶν ἀγαθῶν ἔργων = τῶν τὰ ἀγαθὰ ἐργαζομένων.

ἐρευνάω -ῶ, (f. ἐρευνήσω), 1. aor. ἠρεΐνῃσα, v. a. *To search, search into*.

ἐρθε-ία (quadrisyll.), las, f. [ἐριθε-ύομαι (quinquesyll.). "to court popular applause"] ("A courting popular applause"; hence) *Intriguing, factious behaviour, contention*.

ἔρις, ἴδος, f. *Strife, quarrelling*, etc.

Ἑρμᾶς, ᾱ (Doric for Ἑρμῆς), m. *Hermas*; a man's name; xvi. 14; see Ἑρμῆς.

Ἑρμῆς, οὔ, m. *Hermes* (a deity of the heathen Greeks—identical with the Roman Mercurius—who, amongst other things, was regarded as the god of eloquence; a

reference to which belief is to be found at Acts xiv. 12. Here the name is used as a man's name; xvi. 14.

έρουμαν, 1. pers. plur. of έρω.

έρπ-ετόν, ετοῦ, n. [έρπ-ω, "to creep"] ("That which creeps"; hence) *A creeping thing, reptile.*

έρχομαι, f. έλεύσομαι, p. έλήλυθα, 2. aor. ήλθον, v. mid.: 1. Of personal Subjects: *To come.*—2. Of things as Subject: *To come*; i. e. a. "To result, ensue"; iii. 8.—b. "To be brought home" to one; vii. 9 [akin to Sans. *archha* (fr. root *RICHH* or *RI*, "to go") = *έρχομαι*].

είρω, fut. of pres. είρω, which occurs perhaps only once: *I, etc., will say*; see είρω.

είθίω, (f. *είδομαι*, p. *είδηδοκα*), v. a. and n.: 1. *To eat something.*—2. Neut.: *To eat, take food, etc.*

είσω, adv. [for *είσω* (*είς*, *eis*, "into")] *Within, inside*: —τὸν *έσω* *άνθρωπον*, *the inner man*; vii. 22; see art. *δ*.

έτερος, α, ον, adj. *Other of two; another.*

έτι, adv.: 1. Of time: *Still, yet.*—2. *Further, beyond, etc.* [akin to Sans. *ati*, "beyond"].

έτος, εος ουσ, n. *A year* [nkin to Sans. *vatsas*, "a year"].

εὐαγγελ-ίζομαι, 1. aor. εὐ-γγελισάμην, v. mid. [εὐ-γγελο-ς, "bringing good tidings"] 1. With Acc. of thing: *To bring, or convey, good tidings of; to preach the Gospel of.*—2. With Dat. of person: *To preach the Gospel to*; i. 15.—3. Alone: *To preach the Gospel.*

εὐαγγελ-ίζον, ιου, n. [εὐ-γγελο-ς, "a bearer of good tidings"] ("A thing pertaining to εὐάγγελος"; hence) *Good tidings, glad message*; i. e. *the Gospel.*

εὐ-άρεστος, άρεστον, adj. [εὐ, "well"; άρεστός, "pleasing"] 1. *Well-pleasing, acceptable.*—2. With Dat.: *Well-pleasing, or acceptable, to.*

εὐ-δοκέω -δοκῶ, (1. f. εὐ-δοκήσω), 1. aor. εὐ-δόκησα and ηὐ-δόκησα, v. n. [εὐ, "well"; δοκέω, "to think"] With Inf.: *To think well or to be pleased to do, etc.*

εὐδοκ-ία, ιας, f. [εὐδοκ-έω, "to be well pleasing"] ("A being well pleasing"; hence, "that which is well pleasing"; hence) *Earnest, or affectionate, desire*; x. 1.

εὐ-λογ-έω -ῶ, imperf. (εὐ-, and) ηὐλόγεον ουν, f. εὐλογήσω, 1. aor. εὐλόγησα (and ηὐλόγησα), v. a. [εὐ, "well"; λέγω, "to speak of"] ("To speak well of"; hence) *To bless.*

εὐλογη-τός, τή, τόν, adj. [lengthened fr. εὐλογε-τός; fr. εὐλογέ-ω, "to bless"] *Blessed*.

εὐλογ-ία, ἰας, f. [εὐλογέ-ω, "to praise"; also, "to bless"] 1. *Praise, commendation, fair-speaking*.—2. *Blessing*.

(εὐ-οδῶ -οδῶ, v. a. [εὐ, "well"; οδῶ, "to lead on the way"] 1. "To lead well on the way; to help on the way."—2.) Pass.: εὐ-οδόμαι -οδοῦμαι, 1. f. εὐ-οδωθήσεται, *To be helped on the way; to have a prosperous journey*.

εὐ-πρόσδεκτος, πρόσδεκτον, adj. [εὐ, in "strengthening" force; προσδεκτός, "acceptable"] 1. *Acceptable, welcome, pleasing*.—2. With Dat. of person: *Acceptable, etc., to; accepted by*.

εὐρέθην, 1. aor. ind. pass. of εὐρίσκω.

εὐρηκέναι, perf. inf. of εὐρίσκω.

εὐρ-ίσκω, f. εὐρήσω, p. εὐρηκα, 1. aor. εὐρησα, 2. aor. εὐρον, v. a. irreg. [root εὐρ] 1. *To find*.—2. *To find out, discover*.—Pass.: εὐρ-ίσκομαι, p. εὐρημαι, 1. aor. εὐρέθην, 1. fut. εὐρεθήσομαι.

εὐσχημόν-ως, adv. [εὐ-σχήμων, εὐσχήμων-ος, in force of "becoming"] ("After the manner of the εὐσχήμων"; hence) *Becomingly, as becomes one, honourably, honestly*.

(εὐφραίνω, f. εὐφράνω, 1. aor. εὐφράνα, v. a. [akin to εὐφρων, "cheerful"] ("To make εὐφρων"; hence) 1. Act.: "To cheer, delight, gladden."—2.) Pass.: εὐφραίνομαι, 1. aor. εὐφράνθην, 1. fut. εὐφρανθήσομαι, *To be cheered; to enjoy or delight one's self; to make merry; to rejoice*.

εὐφράνθητε, 2. pers. plur. 1. aor. imperat. pass. of εὐφραίνω.

εὐχαριστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχαριστός, "thankful"] 1. *To be thankful*.—2. With Dat. of person: *To offer or give thanks to*.

εὐχ-ομαι, f. εὐξομαι, 1. aor. εὐξάμην, v. mid. *To wish*.

ἐφ'; see ἐπί.

ἐ-φάγ-ον, inf. φάγεῖν, part. φάγων, 2. aor. without present: *To eat* [akin to ΣΑΙΝ. root BHAKSH, "to eat"].

ἐφ-ἄπαξ, adv. [ἐφ' (= ἐπί), in "strengthening" force; ἄπαξ, "once"] *Once, once only, once for all*.

ἐφευρ-ετής, ετοῦ, m. [ἐφευρίσκω, "to find out," through verbal root ἐφαιρ (= ἐφ'; εὐρ, root of εὐρίσκω)] ("One who finds out"; hence) *An inventor, deviser*.

ἐχθρα, as; see 1. ἐχθρός.

1. ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω, "to hate"] *Hating*.—As Subst.: a. ἐχθρός, οὔ, m. *An*

enemy, adversary, as one who hates.—b. *ἐχθρα*, as, f. *Enmity, hostility*.

2. *ἐχθρός*, οὐ; see 1. *ἐχθρός*.

ἔχω, imperf. *εἶχον*, f. *ἔξω* and *σχήσω*, p. *ἔσχηκα*, 2. aor. *ἔσχον*, v. a. and n. *To have*, in the fullest sense of the word; *to possess* [akin to Sans. root *SAH*, "to sustain, support"].

ἔως, adv.: With Gen.: 1. Of time: *Until, till*; xi. 8.—2. Of order, etc.: *Until, up to*; iii. 12.

ζάω, *ζῶ*, f. *ζήσω* and *ζήσονται*, (p. *ἔζηκα*), v. n.: 1. *To be alive, to live, have life*, both in a physical and spiritual sense.—2. *To live, have one's*, etc., *course of life, continue living* in some particular way, etc.; vi. 2.

ζητέω -ω, f. *ζητήσω*, (p. *ἔζητηκα*), 1. aor. *ἔζητησα*, v. a.: 1. *To seek, look for*.—2. *To seek* with hostile purpose; *to seek after*.—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek*, i. e. *to endeavour earnestly to find or obtain*.

ζωή, *ἡς*, f. [*ζάω*, *ζῶ*, "to live"] ("That which lives"; hence) 1. *Life*.—2. With or without *αἰώνιος*: *Life eternal*.—3. *Life*, i. e. *mode of life*, etc.

ζωο-ο-ποιέω -ποιῶ, f. *ζωοποι-*

ήσω, v. a. [*ζω-ός*, "alive"; (o) connecting vowel; *ποιέω*, "to make"] *To make alive, cause to live, quicken*.

1. *ἦ*, conj.: 1. Or.—2. After comparative words: *Than*.

2. *ἡ*, fem. nom. sing., a. Of definite art. *ἡ*.—b. Of demonstrative pron. *ἡ*.

3. *ἦ*, 3. pers. sing. pres. subj. of *εἶμι*.

ἤδη, adv. *Now, already* [akin to Sans. *adya*, "to-day, now"].

ἦκω, f. *ἦξω*, p. *ἦκα*, 1. aor. *ἦξα*, v. n. *To have come, to be present*.

**Ἠλίας*, ου, m. ("My God is Jehovah") *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. 2 Kings ii. 11; Malachi iv. 5.

ἡμαρτον, 2. aor. of *ἡμαρτάνω*.

ἡμέρα, as, f.: 1. *Day*;—at viii. 36; x. 21 *ἡμέραν* is Acc. of "Duration of time."—2. *Day of Judgment*; ii. 16;—called also, at ii. 5, in reference to the wicked, *ἡμέρα ὀργῆς*.

ἡμ-έτερος, *έτέρα*, *έτερον*, pron. poss. [*ἡμ-είς*, "we"] *Our*.

ἦνεγκα, 1. aor. ind. of *φέρω*.
ἦρεσα, 1. aor. ind. of *ἀρέσκω*.

Ἡρώδιον, *ωνος*, m. *Herodion*; a man's name.

***Ἡσαίας**, *ου*, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet, who lived between 760 and 698 B.C.

***Ἡσαῦ**, m. indecl. ("Hairy") *Esau*; the son of Isaac, and twin-brother of Jacob; see Gen. xxv. 20 *sqq.*; xxxvi. 1 *sqq.*; Mal. i. 3.

ἤ-τοι, conj. [*ἤ*, "either"; enclitic particle *τοι*, "in truth"] *Either in truth, whether indeed:—ἤτοι . . . ἤ, whether indeed . . . or*; vi. 16.

ἥττη-μα, *μάτος*, n. [for *ἥττα-μα*; fr. *ἥττά-ομαι*, "to be less"] ("That which is less"; hence) *Diminution*.

ἡχρειώθω, 1. aor. ind. pass. of *ἄχρειδω*.

Θάλασσα, *ης*, f. *The sea* [prob. akin to Sans. root *TRAS*, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

θάν-ατος, *ατου*, m. [θαν, root of *θνή-σκω*, "to die"] *Death*.

θανάτ-ω -*ω*, f. *θανάτωσω*, 1. aor. *ἐθάνατῶσα*, v. a. [θαν-ατος, "death"] 1. *To put to death, to kill*.—2. *Figuratively: To mortify, subdue, kill* bodily deeds, the passions, etc.—3. *Pass. : θανάτ-όμαι -οῦ-*

μαι, 1. aor. *ἐθανάτωθην*, *To become dead to the Law, i. e. to be free from, as a dead man is*; vii. 4.

θε-άομαι -*ωμαι*, f. *θεάσομαι*, 1. aor. *ἐθεασάμην*, p. *τεθεάμαι*, v. mid. with 1. aor. pass. *ἐθεᾶθην* [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see*.

θειό-της, *τητος*, f. [θεῖος, (uncontr. gen.) *θείο-ος* "divine"] ("The quality, or condition, of the *θεῖος*;" hence) *Divine nature, divinity, god*) *head*.

θέλ-ημα, *ήματος*, n. [θέλ-ω, -"to will"] *Will, wish, etc.*

θέλω, a shortened form of *ἐθέλω*; see *ἐθέλω*.

θεμελί-ον, *ου*, n. [θεμελί-ος, "of, or belonging to, a foundation," used as a Subst.] ("A thing pertaining to a foundation"; hence) *A foundation*, whether actual or figurative.

Θεός, *ου*, m. *God*;—see *δ*, no. 1, a. (d) [akin to Sans. *deva*; cf. Lat. *deus*].

θεο-στυγ-ής, *ές*, adj. [Θεός, (uncontr. gen.) *θεό-ος*, "God"; *στυγ-έω*, "to hate"] *Hating God*.—As Subst.: *θεοστυγής*, *έος ους*, m. *A hater of God*.—N.B. By some the Adj. is taken in a pass. force:—"hated by God," and hence "abominable." In this case the Subst. will mean, "one

hated by God; an abominable person."

(**θηλυς**, εια, v, adj. *Of the female sex, female*. — As Subst. :) **θηλυ**, εος, n. ("The female sex"; hence) *A female, a woman* [**θη**, root of **θάω**; akin to Sans. root **DHÊ** or **DHÂ**, "to suckle"; and so, "suckling, giving suck"].

θήρ-α, ας, f. [**θηρ-άω**, "to hunt or chase" wild animals; hence, with accessory notion of success, "to catch, capture"] ("A catching, or capturing," wild animals; hence, the means for the result) *A trap, net*, etc.;—at xi. 9 in figurative force.

θησαυρ-ίζω, 1. aor. **έθησαύρ-ισα**, v. a. [**θησαυρ-ός**, "a store" laid up; "a treasure"] *To store, or treasure, up*;—at ii. 5 in figurative force.

θλίψις, εως, f. [for **θλίβ-σις**; fr. **θλίβ-ω**, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation*, etc.

θνη-τός, τή, τόν, adj. [**θνή-σκω**, "to die"] ("Dying"; hence) *Subject to death, mortal*.

θυ-μός, μου, m. ("Breath"; hence, "the soul"; hence, "the mind"; hence, as an affection of the mind) *Rage, wrath, anger* [akin to Sans. root **DHÛ**, or **DHÛ**, "to blow"].

θύ-σῖα, σῖας, f. [**θύ-ω**, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim* offered in sacrifice; *a sacrifice*;—at xii. 1 in a figurative sense.

θύσῖα-στήριον, τηρίου, n. [for **θύσῖαδ-τήριον**; fr. **θύσῖαζω** (= **θύσῖαδ-σω**), "to sacrifice"] ("The sacrificing thing or thing for sacrificing"; hence) *An altar*, whether for the offering-up of slain victims, or for the burning of incense.

***ἱακώβ**, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*; son of Isaac, and brother of Esau.

ἰάσ-ων, ονος, m. [**ἰᾶ-σις**, "healing"] ("He that has *ἰασις*; Healer") *Iason* or *Jason*; a man's name; xvi. 21.

ἴδε, adv. [strictly 2. pers. sing. imperat. of **εἶδον**; see **εἶδω**] *See! look! lo! behold!*

ἴδιος, α, ον, adj. ("Pertaining to one's self"; hence) 1. *Private*.—2. *Own, one's*, etc., *own*.

ἰδοῦ, adv. [strictly 2. pers. sing. imperat. of **εἰδόμην**, 2. aor. mid.; see **εἶδω**] *See! look! lo! behold!*

ἱερο-σὺλέω -συλῶ, v. n. [**ἱερόν**, (uncontr. gen.) **ἱέρο-ος**, "a temple"; **συλέω**, "to strip"; hence, "to plunder"] *To plunder, or rob, a temple*

or temples; to commit sacrilege.

ἱερουργ-έω -ῶ, v. a. [for **ἱερο-εργ-έω**; fr. **ἱερόν**, (uncontr. gen.) **ἱερό-ος**, "a sacred rite"; root **ἐργ**, whence (obsol. **ἐργ-ω**, also) **ἐργ-ᾶσθαι**, "to do, perform"] ("To perform a sacred rite, be employed in a sacred office"; hence) Of the Gospel as Object: *To be employed in the sacred office of; to minister.*

***ἱερουσαλήμ**, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

***ἱεσσαί**, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Christ.

***ἱησοῦς**, οὐ, m. ("The Lord He delivers"; — or "Whose help is Jehovah") *Jesus Christ*, the incarnate son of God, the Saviour of mankind.

ἱλαρό-της, τητος, f. [**ἱλᾶρός**, (uncontr. gen.) **ἱλᾶρό-ος**, "cheerful"] ("The quality of the **ἱλαρός**"; hence) *Cheerfulness.*

ἱλαστήριον, οὐ, n. [neut. of **ἱλαστήριος**, "propitiatory," used as Subst.] *A propitiatory offering; a propitiation.*

ἱλλυρίκον, οὐ, n. *Illyricum* (or *Illyria*); a country on the E. coast of the Adriatic, comprising the modern Dalmatia and Albania.

ἱνα, conj. with Subj. *That, in order that.*

λός, οὐ, m. *Poison*, esp. of serpents.

Ἰουδαία, ας, **Ἰουδαῖοι**, ον; see **Ἰουδαῖος**.

Ἰουδ-αῖος, αἰα, αῖον, adj. [**Ἰουδ-ας**, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa.* — As Subst.: a. **Ἰουδαῖος**, ον, m. *A man of Judah or Judæa; a Jew*; — Plur.: *The Jews.* — b. **Ἰουδαία**, ας, f. *Judah or Judæa.*

Ἰουλία, ας, f. [Gr. form of Lat. Julia] *Julia*; a woman's name; xvi. 15.

Ἰουνίας, α, m. [Gr. form of Lat. Junius] *Junius*; a man's name; xvi. 7.

***Ἰσαάκ**, m. indecl. ("Sporting") *Isaac*; the son of Abraham.

***Ἰσραήλ**, m. indecl. ("God-wrestling or God's Prince") *Israel* (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-Zerka), and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.* — Hence, **Ἰσραηλ-ῖτης, ἱτου**, m. *A man of Israel, an Israelite.*

Ἰσραηλῖτης, ον; see **Ἰσραήλ**.

ἵστημι, f. *στήσω*, n. *ἕστηκα*, 1. aor. *ἔστησα*, 2. aor. *ἔστην*, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: a. *To make to stand; to set, place, etc.*—b. *To establish*.—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: *To stand*.—3. Pass.: (*ἵσταμαι*, p. *ἕσταμαι*), 1. aor. *ἔσταθην*, 1. fut. *σταθήσομαι*, *To be made to stand; to be held up or upholden* [akin to Sans. root *STHĀ*, “to stand”; cf. Lat. *sto* (= *sta-o*)].

ἵψος, eos *hys*, n. *A foot-step*;—at iv. 12 in figurative force.

καὶ γάρ for *καὶ ἐγώ*. *And I; I too or also*; see *ἐγώ*.

καθ'; see *κάτω*.

καθά-περ, adv. [*καθά* (= *καθ'*, “according to”; *ἃ*, “which things”), “according as”; enclitic *πέρ*, “indeed”] *According as indeed, just as indeed*.

καθ-ἄρος, ἄρᾱ, ἄρόν, adj. *Pure, clean* [akin to Sans. root *ḥṛīh*, “to become pure, to be purified”].

καθήκων, οὐσα, ον, P. pres. of *καθήκω* (in force of “to be proper”) *Proper, meet, fit, etc.*

καθ-ίστημι, f. *κάτα-στήσω*, (p. *κάθ-έστακα*), v. a. and n. [*κάθ'* (= *κάτω*), “down”; *ίστημι*, “to set”] 1. Act.:

In pres., imperf., 1. fut., and 1. aor. mid.: “To set down”; hence, “to bring into” a certain state.—2. Neut.: In perf., pluperf., 2. aor., and in all tenses of (mid. and) pass. voice: (“To come into” a certain state; hence) *To become, be made*.—3. Pass.: *κάθ-ίσταμαι*, p. *κάθ-έσταμαι*, 1. aor. *κάτ-εστάθην*, 1. fut. *κάτα-σταθήσομαι*; see no. 2 above.

καθ-ό, adv. [*κάθ'* (= *κάτω*), “according to”; *ὅ* (neut. acc. sing. of *ὅς*), “which thing”] (“According to which thing”; hence) *According as, in so far as, just as*.

(*κάθ-οράω*—*ορώ*, f. *κάτ-όφωμαι*, p. *κάθ-εόρᾱκα*, v. a. [*κάθ'* = *κάτω*, “down”; *ορώω*, “to look at”] 1. “To look down at or upon”; hence, “to perceive, see,” etc.—2.) Pass.: *κάθ-οράομαι*—*ορώμαι*, (p. *κάτ-ώμμαι*, 1. aor. *κάτ-ώφθην*), *To be perceived, seen, etc.*;—at i. 20 *καθορᾶται* has for its Subject the neut. nom. plur. *ἄορᾶτα*.

καθ-ὥς, adv. [*καθ'* (see *κάτω*), “according to”; *ὥς*, “as”] *According as, just as*.

καί, conj. and adv.: 1. Conj.: *And*;—*καί . . . καί*, both . . . and.—2. Adv.: a. *Even*.—b. *Also, too*.—c. *For, for of a truth*.

καινό-της, τητος, f. [*καιν-*

ός, (uncontr. gen.) καινό-ος, "new"] ("The quality of the καινός"; hence) *Newness*.

καιρός, οὔ, m. : 1. *An appointed time or season*.—2. *A particular time or season*.

κάκεινοι, for καὶ ἐκεῖνοι; see ἐκεῖνος.

κάκ-ια, ἱας, f. [κάκ-ός, "bad"] ("The quality of the κακός"; hence, "badness" of any kind; hence) *Morally: Wickedness, vice, etc.*

κάκοῦθ-εια, εἱας, f. [κάκοῦθ-ης, "of bad disposition, malicious"] ("The quality of the κάκοῦθ-ης"; hence) *Badness of disposition, maliciousness*.

κάκος, ἡ, όν, adj. *Bad* of its kind, *evil*.—As Subst. : a. Sing. : κακόν, οὔ, n. : (a) *A bad thing; an evil, wickedness* :—τὸ κακόν, *that which is bad; evil, wickedness, etc.*—(b) *Hurt, harm, injury*.—b. Plur. : κακά, ὧν, n. plur. *Evil things* :—τὰ κακά, *the things that are evil, i. e. evil things, or evil, in general*.

κάλέω -ῶ, f. κάλέσω (and κάλλῶ), p. κέκληκα, 1. aor. ἐκάλεσα, v. a. : 1. *To call, call to one's self, summon, etc.*—2. : a. With double Acc. : *To call one that which is denoted by the second Acc.*—b. Pass. with Nom. after verb : *To be called something*.—3. *To call to the knowledge of God or Christ*.—4. *To call into being,*

to create.—Pass. : κάλῶμαι -οῦμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι.

(καλλι-έλαι-ος, ον, adj. [καλλι (= καλο), "beautiful"; ἐλαί-α, "an olive-tree"] "Of, or belonging to, a beautiful olive-tree."—As Subst. :) καλλιέλαιος, ον, f. *A cultivated olive-tree, a garden-olive, as opp. to a wild olive*.—N.B. In many compound words in which the notion of "beautiful" is added to the simple and chief notion καλλι is used; καλο is later and less common.

κάλος, ἡ, όν, adj. ("Beautiful, fair"; hence) 1. *Good, excellent, morally or spiritually*.—As Subst. : καλόν, οὔ, n. With art. : *That which is good or excellent*.—2. *Honourable*.—As Subst. : καλά, ὧν, n. plur. *Honourable things, i. e. things held by men to be in accordance with honourable principles* [akin to Sans. *chāru*, "beautiful"].

κάλ-ῶς, adv. [καλ-ός, "good"] ("After the manner of the καλός"; hence) *Well, rightly, correctly*.

κάμπτω, f. κάμψω, 1. aor. ἔκαμψα, v. a. *To bend* [prob. akin to Sans. root *KAMP*, "to move to and fro"].

καρδί-α, ἱας, f. *A heart, whether in proper or figurative sense* [akin to Sans. *hṛid*,

"heart"; cf. Lat. *cor*, *cordis*].

καρπ-ός, οὐ, m. *Fruit*, whether in proper or figurative sense [by some referred to **ἀρπ**, root of **ἀρπάζω**, "to seize," etc., with **κ** as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root **ṛṣā**, "to ripen"; and, so, "that which is ripened"].

καρποφορέω -έω, 1. aor. **ἐκαρποφόρησα**, v. n. [**καρποφόρος**, "fruit-bearing"] *To bring forth fruit, to yield fruit*;—at vii. 4, 5 in figurative sense.

κᾶτά (before a soft vowel **κατ'**, before an aspirated vowel **καθ'**), prep. gov. gen. and acc.: 1. With Gen.: *Against*.—2. With Acc.: a. *According to, in accordance with*.—b. *In relation to, concerning, touching*.—c. *After the manner, or custom, of*.—d. *As to, as concerning*.—e. To denote manner: *By, with*.—f. *As, or for, something*.—g. *At a place*.—h. With abstract substantives in adverbial force: **καθ' ὑπερβολήν**, *exceedingly, excessively*; **κατ' ἀγάπην**, *lovingly, charitably*.—i. Distributively with numerals: *By*:—**καθ' εἰς** (or, as one word, **καθεὶς**), late Greek or Hellenistic for **καθ' ἓν** or **καθ' ἓνα**, *one by*

one, i. e. singly, individually.

—At xii. 5 **καθ' εἰς** appears to be used adverbially, and to form with the preceding definite article, **ὁ**, a complex noun (see **ὁ**, no. 9, b): *the individual, i. e. each individual man*. This noun is antithetical to, and more precisely defines, **οἱ πολλοί** at the beginning of the verse. The passage, then, will run thus: *we, the many, are one body in Christ, and (we the many are), each individual man (of us), members of one another*. The expression **ὁ καθ' εἰς** in the foregoing sense occurs in the Septuagint, 3 Maccab. v. 22.

κᾶτᾱβαίνω, f. **κᾶτᾱβήσομαι**, p. **κᾶτᾱβέβηκα**, 2. aor. **κατέβην**, v. n. [**κᾶτά**, "down"; **βαίνω**, "to go"] *To go, or come, down; to descend*.

κᾶτᾱβήσομαι, fut. ind. of **κᾶτᾱβαίνω**.

κᾶτ-αγγέλλω, f. **κᾶτ-αγγεῶ**, (p. **κᾶτ-ήγγελα**), 1. aor. **κᾶτ-ήγγειλα**, v. a. [**κᾶτ-ά**, in "strengthening" force; **ἀγγέλλω**, "to announce"] *To announce, proclaim, declare, speak of, etc.*—Pass.: **κᾶτ-αγγέλλομαι**, 2. aor. **κᾶτ-ηγγέλην**.

(**κᾶτ-ἄγω**, f. **κᾶτ-άξω**, p. **κᾶτ-ἄγῃοχα**), 2. aor. **κᾶτ-ήγαγον**, v. a. [**κᾶτ-ά**, "down"; **ἄγω**, "to bring"] *To bring down*.

κᾶτ-αισχύνω, v. a. [κᾶτ-ᾶ, in "strengthening" force; *αἰσχύνω*, "to shame"] *To shame, make ashamed*;—at v. 5 without nearer Object.—Pass.: **κᾶτ-αισχύνομαι**, 1. aor. **κᾶτ-ησχύνθην**, 1. fut. **κᾶτ-αισχυνθήσομαι**.

κᾶτᾶ-καυχᾶμαι-καυχῶμαι, (f. **κᾶτᾶ-καυχῆσομαι**), v. mid. [κᾶτᾶ, "against"; *καυχᾶμαι*, "to boast"] With Gen.: *To boast against*;—at xi. 18 supply **αὐτῶν** (= **τῶν κλάδων**) after **κᾶτᾶκαυχᾶσαι**.

κᾶτᾶκαυχᾶσαι, (contr. fr. **κᾶτᾶκαυχᾶσαι**, the old form of the) 2. pers. sing. pres. ind. of **κᾶτᾶκαυχᾶμαι**.

κᾶτᾶκαυχῶ, contr. 2. pers. sing. pres. imperat. of **κᾶτᾶ-καυχᾶμαι**.

κᾶτᾶκέκριμαι, perf. ind. pass. of **κατακρίνω**.

κᾶτάκρι-μα, **μάτος**, n. [**κατακρίνω**, "to condemn," through verbal root **κατακρι** (= **κᾶτᾶ**; **κρι**, root of **κρίνω**)] ("That which condemns"; hence) *Condemnation*.

κᾶτα-κρίνω, f. **κᾶτα-κρίνῶ**, 1. aor. **κᾶτ-έκρινα**, v. a. [κᾶτᾶ, "against"; **κρίνω**, "to judge"] ("To judge against"; hence) *To condemn*;—at viii. 34 without nearer Object.—Pass.: (**κᾶτα-κρίνομαι**, p. **κᾶτᾶκεκρί-μαι**, 1. aor. **κᾶτεκρίθην**), 1. f. **κᾶτακρ.θήσομαι**.

κᾶτᾶλάλ-ος, **ον**, adj. [κᾶτᾶ-

λάλ-έω, "to talk against"] ("Talking against" a person; hence) *Slandorous, uttering slander*.—As Subst.: **κᾶτᾶ-λάλος**, **ον**, m. *A slanderer, reviler, backbiter, detractor*.

κᾶτᾶ-λαμβάνω, (f. **κᾶτᾶ-λήψομαι**), p. **κᾶτ-έληφα**, 2. aor. **κᾶτ-έλαβον**, v. a. [κᾶτᾶ, in "strengthening" force; **λαμβάνω**, "to take"] ("To take, or lay, hold of"; hence) *To attain to, obtain*.

κᾶτᾶλειμ-μα, **μάτος**, n. [for **κᾶτᾶλειπ-μα**; fr. **κατᾶλείπω**, "to leave remaining"] ("That which is left remaining"; hence) *A remnant*.

κᾶτᾶ-λείπω, f. **κᾶτᾶ-λείψω**, (p. **κᾶτᾶ-λέλοιπα**), 2. aor. **κᾶτ-έλιπον**, v. a. [κᾶτᾶ, in "strengthening" force; **λείπω**, "to leave"] *To leave remaining*.—Pass.: **κᾶτᾶ-λείπομαι**, p. **κᾶτᾶ-λέλειμμαι**, 1. aor. **κᾶτ-ελείφθην**, (1. fut. **κᾶτᾶλειφθήσομαι**).

κᾶταλλάγεις, **εἶσα**, **έν**, P. 2. aor. pass. of **καταλλάσσω**.

κᾶταλλαγ-ή, **ης**, f. [**κατ-αλλάσσω**, in force of "to reconcile," through verbal root **καταλλαγ** (= **κᾶτ-ᾶ**; **άλλαγ**, root of **άλλάσσω**)] *A reconciling, reconciliation*.

κᾶτ-αλλάσσω, (**κᾶτ-αλλ-άττω**, f. **κᾶτ-αλλάξω**), 1. aor. **κᾶτ-ήλλαξα**, v. a. [κᾶτ-ᾶ, in "strengthening" force; **άλλ-άσσω**, "to change"] ("To

change"; hence, "to change" from enmity to friendship; hence) *To reconcile*.—Pass.: (κᾱτ-αλλάσσομαι, κᾱτ-αλλάττομαι, 1. aor. κᾱτ-ηλλάχθην), 2. aor. κᾱτ-ηλλάχην.

κᾱτᾱ-λῦω, f. κᾱτᾱ-λῦσω, 1. aor. κᾱτ-έλῦσα, v. a. [κᾱτᾱ, "down"; λῦω, "to loosen"] ("To loosen down"; hence) *To overthrow, destroy*.

κᾱτᾱ-νοέω -νοῶ, (f. κᾱτᾱ-νοήσω), 1. aor. κᾱτ-ενόησα, v. a. [κᾱτᾱ, in "strengthening" force; νοέω, "to think"] With part. in concord with Object of verb: *To think, consider, regard* an object to be, etc., that which is denoted by the part.

κᾱτάνυξις, εως, f. [for κᾱτᾱ-νυγ-σις; fr. κᾱτᾱνύσσομαι (= κατανύγ-σομαι), "to be stupified, to slumber," through verbal root κᾱτᾱνυγ (= κᾱτᾱ; νυγ, root of νύσσω)] *Stupefaction, slumber*.

κᾱτ-ᾱράσμαι -ᾱρῶμαι, (f. κᾱτ-ᾱρᾱσσομαι), 1. aor. κατ-ἡρᾱσᾱμην, v. mid. [κᾱτ-ᾱ, in "strengthening" force; ᾱράσμαι, in force of "to curse"] Absol.: *To utter imprecations, to curse*.

κᾱτ-αργέω -αργῶ, f. κᾱτ-αργήσω, p. κᾱτ-ἡργηκα, 1. aor. κᾱτ-ἡργησα, v. a. [κᾱτ-ᾱ, in "strengthening" force; ἀργέω, "to be idle, to be unemployed"] ("To cause to be idle," etc.;

hence) 1. Act.: *To make useless, void, or of no effect*.—2. Pass.: a. *To be made void, etc.*—b. *To be destroyed*.—c. With ἀπό: *To be liberated, or set free, from*.—Pass.: κᾱτ-αργέομαι -αργοῦμαι, p. κᾱτ-ἡργημαι, 1. aor. κᾱτ-ἡργήθην, 1. fut. κᾱτ-αργηθήσομαι.

κᾱτ-αρτίζω, f. κᾱτ-αρτίσω, 1. aor. κᾱτ-ἡρτίσα, v. a. [κᾱτ-ᾱ, in "augmentative" force; ἀρτίζω, "to prepare"] ("To prepare thoroughly"; hence) With εἰς: *To fit for*, whether actually or figuratively.—Pass.: κᾱτ-αρτίζομαι, p. κᾱτ-ἡρτισμαι, (1. aor. κᾱτ-ἡρτίσθην, 1. fut. κᾱτ-αρτισθήσομαι).

(κᾱτα-σκάπτω, f. κᾱτα-σκάψω, p. κᾱτ-έσκαψα), 1. aor. κᾱτ-έσκαψα, v. a. [κᾱτᾱ, "down"; σκάπτω, "to dig"] ("To dig down"; hence) *To raze to the ground, overthrow, throw down, destroy utterly*.

κᾱταστᾱθήσομαι, 1. fut. ind. pass. of καθίστημι.

κᾱτα-φρονέω -φρονῶ, f. κᾱτα-φρονήσω, 1. aor. κᾱτ-εφρόνησα, v. a. [κᾱτᾱ, "against"; φρονέω, "to think"] ("To think against"; hence) With Gen.: *To despise, scorn, think lightly of*.

κᾱτ-έναντι, adv. [κᾱτ-ᾱ, in "strengthening" force; ἐναντι, "over against"] ("Over against, opposite"; hence) With

Gen. : *Before, in the presence or sight of.*

κᾶτ-εργᾶζομαι, (f. κᾶτ-εργᾶσσομαι, p. κᾶτ-εἰργασμαι), 1. aor. κᾶτ-εἰργάσῃην, v. mid. [κᾶτ-ᾶ, in "strengthening" force; ἐργᾶζομαι, "to work"] 1. *To work, perform, do, practise.*—2. *To work, work out, effect, accomplish, achieve;*—at xv. 18 λαλεῖν τι, ὧν οὐ κατεἰργάσατο = λαλεῖν τι ἐκείνων, &c.

κᾶτ-έχω, f. κᾶθ-έξω and κᾶτα-σχῆσω, p. κᾶτ-έσχηκα, 2. aor. κᾶτ-έσχον, v. a. [κᾶτ-ᾶ, in "strengthening" force; έχω, "to have or hold"] 1. *To hold fast, retain.*—2. *To possess.*—3. *To hinder, impede.*—Pass. : κᾶτ-έχομαι, (p. κᾶτ-έσχημαι, 1. aor. κᾶτ-έσχηθην, 1. fut. κᾶτα-σχηθήσομαι).

κᾶτ-ηγορέω -ῶ, f. κᾶτ-ηγορήσω, 1. aor. κᾶτ-ηγόρησα, v. a. (another form of κατ-αγορεύω) [κᾶτᾶ, "against"; ἀγορεύω, "to harangue in the assembly"] ("To harangue in the assembly against"; hence, "to speak against"; hence) With Gen. : *To accuse, denounce, etc.*

(κᾶτ-ηχέω -ηχῶ, v. a.) [κᾶτ-, in "strengthening" force; ἡχέω, in meaning of "to sound forth"] ("To sound forth"; hence, "to teach by word of mouth"; hence, generally) *To instruct, teach.*—Pass. : κᾶτ-

ηχέομαι -ηχοῦμαι, p. κᾶτ-ἡχημαι, 1. aor. κᾶτ-ἡχέθην.

καυχ-άομαι -ῶμαι, f. καυχ-ήσομαι, p. κεκαύχημαι, 1. aor. ἐκαυχῆσῃην, v. mid. : 1. *To glory, boast, exult, etc.*—2. *To joy, rejoice.*

καυχη-μα, μᾶτος, n. [for καύχα-μα; fr. καυχᾶ-ομαι, "to boast"] ("That which boasts"; hence, "a boast, vaunt"; hence) *A subject, or ground, of boasting.*

καύχη-σις, σεως, f. [for καυχᾶ-σις; fr. καυχᾶ-ομαι, "to boast"] 1. *A boasting.*—2. *A matter, or cause, of boasting.*

Κεγχρεᾶί, ὦν, f. plur. *Cenchreae*; the eastern harbour of Corinth on the Saronic Gulf. It was distant from Corinth about nine miles.

(κεν-όω -ῶ, f. κενώσω, p. κενένωκα), 1. aor. ἐκένωσα, [κεν-ός, "empty"] ("To make *κενός*"; hence, "to empty out, drain"; hence) *To make void or of no effect.*—Pass. : (κεν-όομαι -οῦμαι), p. κενένωμαι, 1. aor. ἐκενώθην, (1. fut. κενωθήσομαι).

κεράμ-εύς, έως, m. [κέραμ-ος, "potter's earth"; hence, "pottery"] ("Pottery-man"; i. e.) *A potter* :—for δ κεράμ-εύς, ix. 21, see 1. δ, no. 1, c.

κεφάλ-ῆ, ῆς, f. *A head* [akin to Sans. *kapāl-as*, "a head"]. **κήρυγ-μα**, μᾶτος, n. [κηρύσ-

σω (= κηρύγ-σω), "to proclaim, as a herald"; hence, "to preach" the Gospel, *etc.*] *A preaching.*

κηρύσσω, (f. κηρύξω, p. κη-κήρυχα), 1. aor. ἐκήρυξα, v. n. and n. ("To proclaim" as a herald; hence) *To preach.*

κίνδυνος, ου, m. *Danger, peril.*

κλάδος, δου, m. [κλά-ω, "to break"] Both actually and figuratively: 1. *A young branch, or shoot, of a tree; such as is broken off for grafting.* — 2. *A shoot, or branch, generally.*

κλαίω, f. κλαύσω and κλαύσομαι, 1. aor. ἐκλαυσα, v. n. *To weep, lament, bewail.*

κλέπ-τω, f. κλέψω, (p. κέ-κλοφα), 1. aor. ἐκλεψα, v. n. [root κλεπ] *To steal.*

κληρο-νόμ-ος, ου, m. [for κληρο-νέμ-ος; fr. κληρος, (uncontr. gen.) κλήρο-ος, "an allotment"; hence, "an estate"; νέμ-ω ("to distribute"), in mid. in force of "to distribute amongst themselves," *etc.*, for the purpose of having as their own; hence, "to hold, possess," *etc.*] ("One possessing the estate" of a deceased person; hence) *An heir, whether actually or figuratively.*

κλη-σις, σεως, f. [κἄλέω, "to call," through a root κλη] *A calling, call.*

κλη-τός, τή, τόν, adj. [id.] 1. *Called.* — 2. *Called out* from a number, *chosen.* — As Subst.: κλητοί, ὦν, m. plur. *Those called out* from a number, *the chosen.*

κλί-μα, μάτος, n. [κλί-νω, "to bend or incline," through root κλι] ("That which is bent or inclined"; hence, "an inclination or slope" of the ground, *etc.*; hence, "the-supposed-slope" of the earth from the equator towards the pole; hence) *A region, country, etc.*

κοιλ-ία, ἱας, f. [κοιλ-ος, "hollow"] ("The condition, or quality, of the κοῖλος"; hence, "hollowness"; hence) *The belly.*

κοιν-ός, ή, όν, adj. [another form of ξυν-ός; fr. ξύν (through κύν), "with"] ("Being held, *etc.*, with" another; hence, "common"; hence, in reference to the non-observance of the Mosaic ordinance) *Profane, defiled, ceremonially unclean.*

κοινων-έω - ᾶ, (f. κοινωνήσω), p. κεκοινωνήκα, 1. aor. ἐκοινωνησα, v. n. [κοινων-ός, "a partaker" in anything] ("To be a κοινωνός"; hence) 1. With Dat. of thing: *To share, or be a partaker, in.* — 2. With Dat. of person: *To contribute, impart, distribute, to.*

κοινων-ία, ἱας, f. [κοινων-έω, "to contribute"] ("A

contributing"; hence) *A contribution*.

κοι-τη, της, f. ("That on which one lies down"; hence) 1. *A bed*.—2. For *semen virile*:—κοιτην ἔχειν, *to conceive*, ix. 10.—3. Plur.: *Lasciviousness* of the grossest kind; rendered in the English Version *chamberings* [akin to Sans. root *CI*, "to lie down"; whence, also, *κέ-μαι*].

κοπ-ιάω, -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, 1. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] *To toil, work hard, labour*.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world*, i. e.: a. *The universe*.—b. *The world in which we live, the earth*.—c. *The inhabitants of the world, men, mankind*.

Κούαρτος, ου, m. [Gr. form of Lat. *Quartus*, "Fourth"] *Quartus*; a man's name; xvi. 23.

κραῖω, f. κεκραῖομαι, p. κέ-κραγα, 1. aor. ἔκραξα, v. n. and a. *To cry out, call out aloud* [prob. akin to Sans. root *KRI'Ç*, "to cry out"].

κρέα, contr. fr. κρέατα, acc. plur. of κρέας.

κρέας, κρέατος κρέως (Acc. plur. κρέα, xiv. 21), n. *Flesh, meat* [akin to Sans. *kravya*, "raw flesh"].

κρί-μα, μαρος, n. [κρί, root

of κρίνω, "to judge"; also, "to condemn"] 1. ("That which judges"; hence) *Judgment*.—2. ("That which condemns"; hence) *Condemnation*.

κρί-νω, f. κρίνω, p. κέκρικα, 1. aor. ἔκρινα, v. n. and a. ("To separate"; hence, "to pick out, choose"; hence) 1. Neut.: a. *To decide, determine*.—b. *To form a judgment or opinion*.—2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn*.—c. *To judge in one's own mind; to pass sentence on, condemn, in a private way*.—d. *To judge, deem, consider, esteem, think*.—e. *To furnish ground, or occasion, for condemning; to condemn, or be the cause of condemning*.—Pass.: κρίνομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root *KRI*, "to pour out"].

κρυπ-τός, τή, τόν, adj. [for κρυβ-τός; fr. κρυβ, root of κρύπτω, "to hide"] ("Hidden"; hence) *Secret*.—As Subst.: κρυπτά, ὦν, n. plur. *Secret things, secrets*;—for ἐν κρυπτῷ, see ἐν, n. 8.

κτί-ζω, (f. κτίσω), 1. aor. ἔκτισα, v. a. ("To build" in order to dwell; hence) *Of the*

universe, etc.: *To create* [akin to Sans. root KSHI, "to dwell"].

κτί-σις, σεως, f. [for κτίδ-σις; fr. κτίζω (= κτίδ-σω), "to create"] ("A creating"; hence) 1. *A creation*.—2. *A created thing or being; a creature*.

κύκ-λος, λου, m. ("That which is bent"; hence) *A ring, circle, round*.—Adverbial Dat.: κύκλω, (*In a circle*; i.e.) *Roundabout* [akin to Sans. root KUCH, "to bend"].

κύκλω; see κύκλος.

κῦρ-ι-εύω, f. κυριεύσω, 1. aor. ἐκυρίευσα, v. n. [κύρι-ος, "a lord"] ("To be a κύριος"; hence) With Gen.: *To be lord or master of; to rule, or have dominion, over*.

κύρι-ος, ου, m. [κύρι-ος, "possessing supreme power"] ("One possessing supreme power"; hence) 1. Of men: *A lord, master, etc.*—2. With or without article: *THE LORD*; i.e. Christ.

κωλύω, (f. κωλύσω, p. κεκώλυκα), 1. aor. ἐκώλυσα, v. a. *To hinder, prevent*.—Pass.: κωλύομαι, (p. κεκώλυμαι), 1. aor. ἐκωλύθην, (1. fut. κωλυθήσομαι).

κῶμος, ου, m. *A revel, carousal, merry-making, etc.*

λαλ-έω -ῶ, f. λαλήσω, p. λαλέηκα, 1. aor. ἐλάλησα,

v. n. and a. *To speak, say* [perhaps akin to Sans. root LAD, "to use the tongue"].

λαμ(β)-ᾶνω, f. λάψομαι, p. ἐλῆφα, 2. aor. ἐλάβον, v. a.: 1. *To take*.—2. *To receive; to obtain* [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].

λαός, οὔ, m.: 1. *A people*; —Plur.: *Peoples, nations*.—2. *The Jewish people or nation*.

λάρυγξ, υγγος, m. *The throat, swallow, gullet*.

λατρε-ία (trisyllable), ιας, f. [for λατρευ-ια; fr. λατρεύω, "to work for hire"] ("A working for hire"; hence) 1. *Service*.—2. With art.: *The Levitical service or ceremonial worship*; ix. 4.

λατρ-εύω, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a λάτρης"; hence) With Dat.: 1. *To serve*.—2. *To serve religiously; to worship*.

λάχ-ᾶνον, ἄνου (mostly plur., always so in Gr. Test.), n. [λαχ-αίνω, "to dig"] ("The dug thing or things"; i.e. the thing or things cultivated by digging, as opposed to things growing wild; hence) *Garden-plants, vegetables, herbs*.

λέγω, imperf. ἔλεγον, (f. λέξω, p. λέλεχα), v. n. and n.: 1. Neut.: a. *To speak, open*

one's mouth in speech.—b. Of writings, etc.: *To say, declare.*—2. Act.: a. *To say*;—mostly with clause as Object.—b. *To speak, tell.*—c. *To call by name; to call for or upon.*

λείμ-μα, μάτος, n. [for λείπ-μα; fr. λείπ-ω, “to leave”] (“That which is left or remains”; hence) *A remnant.*

λειτουργ-έω-ω, (f. λειτουργ-ήσω), 1. aor. ἐλειτουργήσα, v. n. [λειτουργ-ός, “a public servant”] (“To be a λειτουργ-ός”; hence) With Dat.: *To serve, minister to.*

λειτουργ-ός, οὔ, m. [for λειτο-εργ-ός; fr. λείτος, (uncontr. gen.) λείτο-ος (= δημόσιος), “public”; ἐργ, root of (obsol. ἐργ-ω, also of) ἐργ-άζομαι, “to work”] (“One who works for the public; a public servant”; hence) *A servant, minister of God or of Christ*; xii. 6; xv. 16.

λίθος, ου, m. *A stone.*

λίμος, οὔ, m. *Famine.*

λογ-ίζομαι, 1. aor. ἐλογ-ισάμην, v. mid. [λόγ-ος, in force of “a reason”; and (in pass. below), of “an account”] 1. Mid.: a. *To calculate, imagine, think, suppose.*—b. *To infer, gather, conclude.*—a. *To impute, assign, reckon.*—d. *To esteem, regard.*—2.

Pass.: λογ-ίζομαι, (p. λελογ-ισμαι), 1. aor. ἐλογίσθην, 1. f. λογισθήσομαι: a. *To be reckoned, esteemed, or numbered.*—b. *To be imputed, assigned, or reckoned.*

λογ-ικός, ἰκή, ἰκόν, adj. [λόγ-ος, in force of “reason”] (“Pertaining to λόγος”; hence) *Reasonable, rational.*

λόγ-ιον, ἰου, n. [λόγ-ος, in force of “an oracular response”] (“A thing pertaining to λόγος”; hence) *An oracle*:—τὰ λόγια τοῦ Θεοῦ, *the oracles of God*; i.e. the O. T. Scriptures.

λογισ-μός, μου, m. [for λογιδ-μός; fr. λογίζομαι (= λογιδ-σομαι), “to calculate”] (“A calculating”; hence) *Mentally: A reasoning, thought, etc.*

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγ-ω, “to say or speak”] (“That which is said or spoken”; hence) 1. *A word.*—2.: a. Sing.: *Speech, discourse, word*:—λόγῳ καὶ ἔργῳ, *in word and deed*, xv. 18.—b. Plur.: *Words, conversation, etc.*—3. *Word, declaration, statement, etc.*; ix. 9.—4. *An account of one's actions, etc.*; xiv. 12.—5. *Command, order, precept*, as something declared by speaking; xiii. 9.

λ(ο)πι-ός, ή, όν, adj. [strengthened fr. λιπ, root of λείπω, “to leave”] 1 *Left,*

remaining, out of a number.—As Subst.: λοιποί, ὦν, m. plur. With art.: *Those who are*, etc., *left*; *the rest*.—2. *The rest* of that denoted by the subst. to which it is in attribution; *the remaining*, *the other*.

Λούκιος, ου, m. [Gr. form of Lat. Lūcius, "One pertaining to the light"] *Lucius*; a man's name; xvi. 21.

λῦπ-έω -ῶ, (f. λυπήσω), p. λελύπηκα, 1. aor. ἐλύπησα, v. a. [λῦπ-η, "grief"] 1. Act.: *To cause grief* to one; *to grieve*.—2. Pass.: λῦπ-έομαι -οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λυπηθῆσμαι, *To be grieved*.

λῦπ-η, ης, f. *Grief*, *sorrow*, *pain* of mind.

μακάριος, α, ον, also ος, ον, adj. *Blessed*, *happy*.

μακάρισ-μός, μου, m. [for μακάριδ-μός; fr. μακαρίζω (= μακαρίδ-σω), "to bless"] 1. *A blessing*.—2. *Blessedness*, *happiness*, etc.

Μακεδον-ία, ἱας, f. [Μακεδόνες, "The Macedonians"] *The country of the Macedonians*, *Macedonia*, a country to the N. of Greece, of which Philip and his son Alexander the Great were kings. Under the Romans Macedonia was the name of that province which comprised Macedonia proper,

Illyricum, Epīrus, and Thessaly; see Ἀχαΐα.

μακροθύμ-ια, ἱας, f. [μακροθύμ-ος, "long-suffering, forbearing"] ("The quality of the μακροθύμος"; hence) *Long-suffering*, *forbearance*.

μᾶλ-λον, comp. adv. [fr. Pos. μάλ-α, "very, exceedingly"] *More*, *in a higher degree* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root MAH, originally MAGH, "to be great"].

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἔμαθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root MATH, "to churn"; hence, "to agitate" in the mind].

μαρτύρ-έω -ῶ, f. μαρτυρήσω, p. μεμαρτύρηκα, 1. aor. ἐμαρτύρησα, v. n. and a. [μάρτυς, μάρτυρ-ος, "a witness"] 1. Neut.: With Dat. of person: *To bear witness*, or *testimony*, *to*.—2. Act.: With Acc. of thing: *To bear witness to*, *to testify to*.—Pass.: μαρτύρ-έομαι -οῦμαι, p. μεμαρτύρημαι, 1. aor. ἔμαρτύρηθην, (1. fut. μαρτυρηθήσομαι).

μάρ-τυς, τυρός, m. ("One who remembers"; hence) *A witness*, as one who relates what he remembers [akin to Sans. root SMRI, "to remember"].

μᾶται-δομαι -οῦμαι, (p. μεματαίωμαι), 1. aor. ἐμᾶται-ώθην, v. pass. [μᾶται-os, "vain"] *To be made, or become, vain or foolish.*—N.B. The active form appears not to be found.

μᾶταιό-της, τητος, f. [μάταιος, (uncontr. gen.) μάταλο-os, "vain"] ("The nature, or quality, of the μάταιος"; hence) *Vanity, folly.*

μάχ-αιρα, αἶρας, f. *A sabre or sword* [like μάχ-ομαι, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

μέγ-ας, ἄλη, α, adj.: 1. *Great in degree, etc.*—2. In age: Comp.: *Older, elder*; ix. 12. ~~ἄλ~~ Comp.: μέζων; (Sup.: μέγιστος) [akin to Sans. root *MAH*, originally *MAGH*, "to be great"].

μέθ-η, ης, f. ("Strong drink"; hence) *Drunkenness*;—at xiii. 13 in plur. [akin to Sans. *madh-u*, "sweet"; and as subst., "honey"; "intoxicating drink"; "wine"; cf. Engl. *mead, meth-eglin*].

μέζων, ον, comp. adj.; see μέγας.

μέλλω, f. μελλήσω, (1. aor. ἐμέλλησα), v. n.: 1. *To be about to be or happen; to be on the point of being or taking place.*—2. With Inf.: *To be*

about to do, etc., or on the point of doing, etc.; sometimes to be rendered by the English sign "*will*."

μέλλων, ουσα, ον, P. pres. of μέλλω.—As Subst.: μέλλοντα, ων, n. plur. *Things about to be, things to come, future things*; viii. 38.

μέλος, εος ουσ (mostly plur.), n. *A limb, member.*

μέμφομαι, (f. μέμψομαι, 1. aor. ἐμεμψάμην), v. mid. *To blame, find fault.*

μέν, conj. *Indeed, on the one hand*:—μέν . . . δέ, *on the one hand . . . on the other hand*:—μὲν οὖν γε, or as one word *μενοῦνγε, yea rather.*

μενοῦνγε, see μέν.

μένω, f. μενῶ, (p. μεμένηκα), 1. aor. ἔμεινα, v. n. *To remain, continue*

(μερ-ίτω, f. μεριῶ), 1. aor. ἐμέρισα, .v. a. [μέρ-ος, "a part"] ("To part"; hence) *To part out, divide, assign, apportion, give.*

μέρ-ος, εος ουσ, n. [absol. μείρω, "to portion out," through root *μερ*] ("That which is portioned out"; hence) *A part, share, etc.*—Adverbial expression: ἐπὶ μέρος, *In part, partly.*

μεστός, ή, όν, adj. With Gen.: *Full of, filled with.*

μετά (before a soft vowel μετ', before an aspirated vowel μεθ'), prep. gov. gen. (and

acc.) With Gen.: 1. *With, together with.*—2. *In the midst of, amid.*—3. *Among, amongst.*—N.B. The acc. after *μετά* is not found in this Epistle.

(*μετ-αλλάσσω*, f. *μετ-αλλάξω*), 1. aor. *με-ἤλλαξα*, v. a. [*μετ-α*, denoting "change"; *αλλάσσω*, "to change"] *To change.*

μετᾱ-δίδωμι, (f. *μετᾱ-δώσω*), 2. aor. *μετ-έδων*, v. a. [*μετά*, denoting "participation or community"; *δίδωμι*, "to give"] 1. With Acc. of thing and Dat. of person: *To give a part of, or to impart, to one.*—2. Alone: *To impart, give, bestow, etc.*; xii. 8.

μετᾱ-μορφόω-μορφῶ, v. a. [*μετά*, denoting "change"; *μορφόω*, "to form"] *To transform*;—at xii. 2 in figurative force.—Pass.: *μετᾱ-μορφόομαι-μορφεῖμαι*, 1. aor. *μετ-εμορφώθην*.

μετάνο-ια (quadrissyll.), *ias*, f. [*μετανο-έω*, "to repent"] *A repenting, repentance.*

μεταξὺ, adv. Of time: *Meanwhile, meantime.*

μέ-τρον, τρου, n. *A measure* [akin to Sans. root *मλ*, "to measure"].

μέχρι, adv. With Gen.: 1. Of person: *Up to the time of, up to, until.*—2. Of place: *Up to, as far as.*

μή, adv. and conj.: 1. Adv.:

a. *Not*, as conveying a negative impression; also, in independent clauses, containing a command, entreaty, warning, or expressing a wish or fear.—b. In combinations: (a) *εἰ μή*, *If not*; i. e. *except.*—(b) *εἰ δὲ μή*, *But if not.*—(c) *οὐ μή*, *Not by any means, by no means.*—c. In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and *μή* is not rendered into English.—2. Conj.: a. *That not.*—b. *Lest.*

μη-δέ, conj. [*μή*, "not"; *δέ*, "and"] *And not, nor, neither*:—*μή . . . μηδέ*, *not . . . nor, not . . . neither.*

μηδ-είς, *μηδε-μία*, *μηδ-έν*, num. adj. [*μηδ-έ*, "not even"; *είς*, "one"] *Not even one, not one, none.*—As Subst.: a. *μηδείς*, *ενός*, m. *No one, nobody*:—after a preceding negative, *any person, anybody.*—b. *μηδέν*, *ενός*, n. *Nothing.*

μη-κ-έτι, adv. [*μή*, "not"; *έτι*, "any more"] *Not any more, no more, no longer.*

μή-πω, adv. [*μή*, "not"; *πω*, "yet"] *Not yet, not as yet.*

μή-πως, conj. [*μή*, "lest"; *πως*, "in any way"] *Lest in any way, lest perchance, etc.*

μή-τηρ, τέρος τρός, f. *A mother* [akin to Sans. *mātri*, fr. root *ΜΛ*, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mā-ter*].

μήτρ-α, as, f. [μήτηρ, μητρ-ός, "a mother"] ("A thing belonging to a μήτηρ"; hence) *A womb*.

μισ-έω -ω, f. μίσήσω, p. μεμίσηκα, 1. aor. ἐμίσησα, v. a. [μισ-ος, "hatred"] ("To have μίσος of or towards"; hence) *To hate*.

μισθός, οὐ, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense*.

μν-εία, εἶας, f. [μν-δομαι, in force of "to remember"] 1. *A remembering, remembrance*. —2. *Mention*.

μοιχ-ἄλις, ἀλίδος, f. [μοιχ-ός, "an adulterer"] *An adulteress*.

μοιχ-εύω, f. μοιχεύσω, 1. aor. ἐμοίχευσα, v. n. [μοιχ-ός, "an adulterer"] *To commit adultery*.

μόλις, adv. (for μόγεις, "with toil and pain"; hence) *Scarcely*.

μόνον, adv. [adverbial neut. of μόνος, "only"] *Only*.

μόνος, η, ον, adj. *Only, alone*.

μόρφω-σις, σεως, f. [for μόρφο-σις; fr. μορφό-ω, "to form, shape"] ("A forming or shaping"; hence) *Form, resemblance*.

μυστήρ-ιον, ἱου, n. [obs. 1. μυστήρ = μύστης, "one initiated"] ("That which belongs to a μυστήρ"; hence) *A secret doctrine; a secret, mystery*.

(μωρ-αίνω, f. μωράνω), 1. aor. ἐμώρανα, v. a. [μωρ-ός, foolish] 1. *To make foolish*.

—2. Pass.: (μωρ-αίνομαι, p. μεμώραμαι and μεμώρημαι), 1. aor. ἐμωράνθην, (1. fut. μωρανθήσομαι), *To be made, or become, foolish*.

***Μωσῆς**, ἑως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses; the great law-giver of the Jews*.

ναί, a particle used in strong affirmations. *Yes, even so, verily*.

Νάρκισσος, ου, m. *Narcissus; a man's name; xiv. 11:—ἐκ τῶν Ναρκίσσου, of the household of Narcissus; see 1. δ, no. 5.*

1. **νεκ-ρός**, ροῦ, m. Sing.: *One dead, a dead person*;—Plur.: *The dead*, whether actually or spiritually—Hence, **νεκρ-ός**, δ, (ν, adj. *Dead* [akin to Sans. root *नाच्*, "to perish"; in part. perf. pass. "dead"]].

2. **νεκρός**, δ, όν; see 1. *νεκρός*.

(νεκρ-όω -ω), 1. aor. ἐνέκρ-

ωσα, v. a. [νεκρ-ός, "dead"]

1. To make dead.—2. Pass.: (νεκρ-όμαι -οῦμαι, p. νεκρ-ωμαι, (1. aor. ἐνεκρώθην), To be made or become dead; to be deadened or lifeless;—at iv. 19 in figurative force.

νέκρω-σις, σews, f. [for νεκρ-ο-σις; fr. νεκρ-ό-ω, in pass. "to become dead"] ("A becoming dead"; hence) A state of death, deadness;—at iv. 19 in figurative force.

νή-π-λος, ἰα, ἰον (also, νή-π-λος, ἰον), adj. [contr. fr. νη-έπ-ιος; fr. νη, inseparable prefix, "not"; ἐπ-ος, "a word"] ("Not having, or uttering, a word; not speaking"; hence) Of, or pertaining to, an infant or babe; infant.—Hence, νήπιος, ου, m. An infant, a babe;—at ii. 20 in figurative force.

Νηρείς, έως, m. ("Swimmer") Nereus; a man's name; xvi. 15.

νικ-άω -ᾶ, f. νικήσω, p. νενίκηκα, 1. aor. ἐνίκησα, v. a. [νικ-η, "victory"] 1. To gain the victory over; to vanquish, overcome, conquer, whether actually or figuratively.—2. In a judicial sense: To overcome; to gain, or win, one's cause;—at iii. 4 in figurative sense.—Pass.: νικ-άομαι -ᾶμαι, p. (νενίκημαι, 1. aor. ἐνίκηθην).

νικᾶ, contr. pres. imperat. pass. of νικᾶω; xii. 21.

νο-έω -ᾶ, (f. νοήσω, p. νενόηκα), 1. aor. ἐνόησα, v. n. [νόος, "the mind"] ("To use, etc., the mind"; hence) To perceive, comprehend, understand.—Pass.: νο-έομαι -οῦμαι, (p. νενόημαι, 1. aor. ἐνοήθην, 1. fut. νοηθήσομαι).

νομο-θε-σῖα, σῖας, f. [νόμος, (uncontr. gen.) νόμο-ος, "law"; θε, a root of τίθημι, "to lay down, or give," a law] A giving of the Law of Moses.

νόμ-ος, ου, m. [for νέμ-ος; fr. νέμ-ω, "to assign, apportion"] ("That which is assigned or apportioned"; hence) 1. A law.—2. The Mosaic Law.—3. The law of nature, a rule of life.

νου-θε-τέω -τῶ, v. a. [contr. for νοο-θε-τέω; fr. νόος, (uncontr. gen.) νόο-ος, "mind"; θε, a root of τίθημι, "to put"] ("To put in mind"; hence) To warn, advise, admonish.

νοῦς, Gen. νοός, Dat. νοί, Acc. νοῦν (for classical νόος νοῦς, Gen. νόου νοῦ, etc.), m. Mind, understanding.

νῦν, adv. Now:—ἄχρι τοῦ νῦν, until the present time [akin to Sans. nu or nú "now"].

νῦν-ί, adv. [νῦν, "now"; ἱ, demonstrative suffix] Now, at this moment, at this present time.

νίξ, νυκτός, f. Night;—

at xiii. 12 in figurative force [akin to Sans. *niçā*, "night"; *naktam*, "by night"].

ὠτός, *ov*, *m.* *The back*, whether of men or animals.

ξένος, *ov*, *m.* (*A guest-friend*; hence) *A host*.

1. *ὁ, ἡ, τό*, definite article :
1. With Subst. : a. To point out (a) Some particular person or thing: *The* :—*ἡ ἀραρχή*, *the first-fruits*, xi. 16.—(b) What belongs to one :—in this force its subst. is often folld. by a possessive Gen. : *ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου*, *for (= in behalf of) my brethren, my kinsmen*, etc., ix. 3.—(c) The collected members of a class :—*τῶν ἀνθρώπων*, *of men* in general, *of mankind*, ii. 16.—(d) Some distinction in the nature, etc., of that described by the word to which it is prefixed :—*Θεός*, *God*, i. e. the Supreme Being, the Deity :—*ὁ Θεός*, *God*, i. e. the one or true God.—b. With Personal names of individuals the article points out the person (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may notably be seen in St. Matthew's genealogy of our Lord.—(b) As one famous or well-known :—*τῇ Σάρρᾳ*,

ix. 9; *τὸν Ἰακώβ, τὸν Ἠσαῦ*, ix. 13.—c. With a singular subst. denoting a person of a particular calling or condition the article represents such person as the type of a class :—*ὁ κεράμεύς*, *the potter*, i. e. any potter, potters in general, ix. 21.—2. The article is joined to plural adjectives used as substantives to denote the whole of a class :—*οἱ πτωχοί*, *the poor*, i. e. poor persons as a class; so, *οἱ ταπεινοί*, *the lowly* as a class, xii. 26.—3. : a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun :—*τὸ θέλειν*, vii. 18; *τοῦ ἐλθεῖν*, xv. 23; *ἐν τῷ πιστεύειν*, xv. 13; *εἰς τὸ ὑπακούειν*, vi. 12.—b. The neut. art. sing. prefixed to a clause (or word) imparts to it a substantival character :—*τὸ γὰρ τί προσευξώμεθα*, viii. 26; *ἐν τῷ ἀγαπήσεις τὸν πλησίον*, xiii. 9.—4. The neut. art. gen. sing. is joined to an inf. mood to express "the aim," otherwise termed "the final cause" :—*τοῦ ἀτιμᾶσθαι*, *to dishonour*, i. 24.—5. The masc. or fem. art. with Gen. of the name of a person denotes (not only the son, daughter, wife, etc.), but also the followers, dependents, family circle of such a person :—*ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου*, *salute those*

who are of the household of Aristobulus, xvi. 10; cf., also, several examples in follg. verses.—6. With participles = Lat. *is, etc., qui, he, etc., who*.—7. The article may be separated from its noun by words representing a compound adjectival notion, such as a preposition and its case:—*ἡ ἐκ φύσεως ἀκροβυστία* = *natural uncircumcision*, ii. 27; cf. *ἡ παρ' ἐμοῦ διαθήκη* = *my covenant*, xi. 27.—8. The art. is sometimes separated from its subst. by the particles *ἀρα, γάρ, γέ, δέ, δή, καί, μέν, τέ, τοίνυν*, and (rarely) *αὖ*.—9. With Adverbs the art. forms, a. An adjectival expression:—*δ νῦν καιρός*, *the present time*, iii. 26:—*δ ἔσω ἄνθρωπος*, *the inner man*, vii. 22.—b. A complex noun:—*δ πλησίον*, *its neighbour*, xiii. 10;—*ς*, at xiii. 9, with a follg. possessive Gen., *δ πλησίον σου*.—10. The art. is joined to a Nom. used as a Voc.: *κράζομεν Ἀββᾶ, ὁ Πατήρ*, viii. 15.—11. Repeated with an attributive adj. or part. after a subst. to which it has also been prefixed, for the sake of emphasis; cf. xii. 3, 6; xiv. 20, etc. [akin to Sans. *sa*, “one”].

2. *ὁ, ἡ, τό*, demonstr. pron. *He, she, it, they*, etc [akin to Sans. *ta*, “he, she,” etc.].

ὁδ-ηγ-ός, οὗ, m. [*ὁδ-ός*,

“a way”; *ἡγ-έομαι*, “to lead”] (“A way-leader;” i. e. “a guide”; hence) *A teacher, instructor*.

ὁδ-ός, οὗ, f. (“That which approaches or forms an approach”; hence) *A way*, whether actual or figurative [akin to Sans. root *SAD*, in force of “to approach”].

ὁδῦνη, ἧς, f. *Pain of mind; grief, distress, sorrow*.

οἰκ-έτης, ἐτου, m. [*οἰκ-έω*, “to dwell”] (“A dweller in one’s house”; hence) *A house-servant, a servant*.

οἰκ-έω -ῶ, (f. *οἰκήσω*, p. *ῥηκα*), v. n. and a. [*οἰκ-ης*, “a house, dwelling”] (“To have a house or dwelling”; hence) 1. Neut.: *To dwell*.—2. Act.: *To dwell in, inhabit*.—Pass.: *οἰκ-έομαι -οῦμαι*, (p. *ῥημαι*, 1. aor. *ῥηθήην*).

οἰκο-δομ-έω -ῶ, f. *οἰκοδομήσω*, 1. aor. *ῥηκοδόμησα*, v. n. [for *οἰκο-δεμ-έω*; fr. *οἰκος*, (uncontr. gen.) *οἰκο-ος*, “a house”; *δέμ-ω*, “to build”] (“To build a house”; hence) *To build, erect a building*.

οἰκοδομ-ή, ἧς, f. [*οἰκοδομ-έω*, “to build”] (“The act of building; a building-up”; hence) Spiritually: *Edification*.

οἰκ-ο-νόμ-ος, ου, m. [for *οἰκ-ο-νέμ-ος*; fr. *οἰκ-ος*, (uncontr. gen.) *οἰκο-ος*, “a house; a household”; *νέμ-ω*, “to

distribute"] ("House-distributor, or household-distributor"; hence, "a manager of a household, a steward of a house"; hence) *A treasurer, or chamberlain, of a city.* At xvi. 23 the term is equivalent to the Roman *procurator*, a name given under the Emperors to such as had charge of the imperial revenues in a place.

οἶκος, *ov*, m. ("That in which one sits down"; hence) *A house* [akin to Sans. *veç-a*, "a house"; fr. root *viç*, "to sit down"; cf. Lat. *vic-us*].

οἰκουμένη, *ης*; see **οἰκούμενος**.

οἰκούμενος, *η, ov*, P. pres. pass. of **οἰκέω**.—As Subst.: **οἰκουμένη**, *ης*, f. With art.: ("The inhabited land"; hence) *The world, earth.*

οἰκτεῖρ-έω -**ω**, f. **οἰκτερήσω**, (1. aor. **ἐκτελήσω**), v. a. *To pity or compassionate; to have pity, compassion, or mercy on.*

οἰκτιρ-μός, **μοῦ**, m. [**οἰκτιρῶ** (found in the Anthologia, in 2. pers. plur. ind. pres.) = **οἰκτεῖρῶ**, "to pity"] ("A pitying"; hence) *Pity, compassion, mercy.*

οἶνος, *ov*, m. *Wine.*

οἷος, *α, ov*, adj.: 1. *Such as; of such a sort, or kind, as.*—2. Phrase: **οὐχ οἷον**, *Not possible, impossible.*—N.B. The passage at ix. 6 is vari-

ously regarded. Some hold that **οὐχ οἷον** is there equivalent to the more usual form **οὐχ οἷον τε**, and that **ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ** is put for the customary construction with the Inf., viz. **ἐκπεπτωκέναι τὸν λόγον**, etc. Others hold that **οὐχ οἷον** is an adverbial expression, meaning "not at all, by no means."

δκν-ηρός, **ηρά**, **ηρόν**, adj. [**δκν-ος**, "sluggishness"] ("Pertaining to **δκνος**"; hence) *Sluggish, slothful, indolent.*

δλ-ος, *η, ov*, adj.: 1. *Whole, entire, complete.*—2. *The whole of that denoted by the subst. to which it is in attribution* [akin to Sans. *sam-a*, "all, whole, entire"].

Ὀλυμπᾶς, **ᾶ**, m. *Olympas*; a man's name; xvi. 15.

ὁμοθυμ-ᾶδόν, adv. [**δμόθυμος**, "of one mind, unanimous"] ("After the manner of the **δμόθυμος**"; hence) *With one mind, with one accord, unanimously.*

ὁμοι-όω -**ω**, f. **ὁμοιώσω**, 1. aor. **ὁμοίωσα**, v. a. [**δμοι-ος**, "like"] ("To make **δμοιος**"; hence) With Dat.: *To make like to.*—Pass.: (**δμοι-όομαι** -**οὔμαι**), 1. aor. **ὁμοιώθην**, 1. fut. **ὁμοιωθήσομαι**.

ὁμοίω-μα, **μάτος**, n. [for **δμοιο-μα**; fr. **δμοιό-ω**, "to make like"] ("That which is

made like"; hence) *A likeness, image, etc.*

ὁμοίως, adv. [**ὅμοι-ος**, "like"] ("After the manner of the **ὁμοιος**"; hence) *In like manner.*

ὁμολογέω-ω, f. **ὁμολογήσω**, (p. **ὁμολόγηκα**), 1. aor. **ὁμολόγησα**, v. a. [**δόμολογ-ος**, "assenting"] ("To be **δόμολογος** to"; hence) 1. *To confess, acknowledge.*—2. Pass.: **ὁμολογέομαι-οῦμαι**, (p. **ὁμολόγημαι**, 1. aor. **ὁμολογήθην**, 1. fut. **ὁμολογήθσομαι**), *To be confessed, etc.*—Impers. pres.: **ὁμολογείται**, *It is confessed, i. e. confession is made*; x. 10.

ὀνειδίζω, (f. **ὀνειδίσω** and **ὀνειδίω**, p. **ὀνειδίκα**), 1. aor. **ὀνειδίσα**, v. a. [**ὀνειδ-ος**, "a reproach"] *To reproach, upbraid.*

ὀνειδισμός, **μοῦ**, m. [for **ὀνειδιδμός**; fr. **ὀνειδίζω** (= **ὀνειδιδ-σω**), "to reproach"] *A reproaching, reproach.*

ὄνομα, **μάτος**, n. [for **ὄγνομα**; fr. root **γνώ**, short form of **γνώ** (see **γι-γνώσκω**), with **ὄ** as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) *A name by which a person or thing is known or distinguished.*

ὀνομάζω, (f. **ὀνομάσω**, p. **ὠνόμακα**), 1. aor. **ὠνόμασα**, v. a. [for **ὀνομάτ-σω**; fr. **ὄνομα**,

ὄνόματ-ος, "a name"] *To name.*—Pass.: **ὀνομάζομαι**, p. **ὠνόμασμαι**, 1. aor. **ὠνόμασθην**, 1. fut. **ὀνομασθήσομαι**.

ὀξύς, **εία**, **ύ**, adj. ("Sharp"; hence) Of motion: *Swift, quick*;—at iii. 15 folld. by Inf. [akin to Sans. root **ço**, "to sharpen"; cf. Lat. *ac-er*].

ὄπλον, **ου** (mostly plur.), n.: 1. *An implement, instrument.*—2. *A weapon*;—Plur.: *Weapons, arms, armour.*

ὅπου, adv. Of place: *Where* [either akin to obsol. **ὀπός** = obsol. **πός**, akin to Sans. *kā*, "who"? or lengthened fr. **ποῦ**, "where"].

ὅπως, adv. [either fr. obsol. **ὀπός** (see **ὅπου**); or lengthened fr. **πῶς**, "in what way," etc.] 1. *In what way or manner; how.*—2. *That, in order that.*

ὄραω-ω, f. **ὄψομαι**, p. (**έόρακα** and) **έώρακα**, v. n. *To see, behold.*—N.B. In the Ep. to Romans the verb is not used in an Act. force.

ὄργη, **ης**, f. [**ὄργ-άω**, in force of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, anger.*

ὄρεξις, **εως**, f. [for **ὄρεγ-σις**; fr. **ὀρέγ-ω**, in force of "to desire"] *A desire for a thing; a yearning, or longing, after a thing.*

ὄρ-ιζω, (f. *ὄρῖσω*, Attic *ὄρῖω*, p. *ὄρῖκα*), 1. aor. *ὄρῖσα*, v. a. [*ὄρ-ος*, "a boundary"] ("To form a boundary to, to bound"; hence, "to mark out by boundaries"; hence) *To mark out determinately*;—at i. 4 in figurative force.—Pass.: (*ὄρ-ιζομαι*), p. *ὄρισμαι*, 1. aor. *ὠρίσθην*, (1. fut. *ὠρίσθήσομαι*).

ὅς, ᾗ, ὅ, pron.: 1. Relative: *Who*, *which*:—*οὗ* (supply *τόπου*), adverbial gen. of place, *where*; iv. 15, etc.:—*ἄχρις οὗ* (supply *χρόνου*), *up to what time or the time that, until*, xi. 25.—Particular constructions: a. By attraction the relative is put in the case of the antecedent instead of that required by grammatical construction:—*ὃν οὐ κἀτειργάσᾱτο*, for *ἐκείνων, ᾧ οὐ κἀτειργάσᾱτο*.—b. The demonstrative pron. is frequently omitted before the relative:—*ὃ οὐ βλέπομεν* for *ἐκείνο, ὃ οὐ βλέπομεν*, viii. 25; *μακάριοι, ὧν* for *μακάριοι ἐκείνοι, ὧν*, iv. 7.—c. By attraction the subst. of the demonstrative clause is put in the relative clause and in the case of the relative pron.:—*ὁπηκούσατε . . . εἰς ὃν παρεδόθητε τύπον διδασκῆς* for *ὁπηκούσατε τῷ τύπῳ διδασκῆς, εἰς ὃν παρεδόθητε*, vi. 17;—at iv. 17 the words *κατέναντι οὗ ἐπίστευσε Θεοῦ* would thus stand for *κατέναντι Θεοῦ, ᾧ*

ἐπίστευσε (see above, no. 1, a): by some they are explained as representing *κατέναντι Θεοῦ, κατέναντι οὗ ἐπίστευσε*, there being an ellipse of (a second) *κατέναντι*.—d. The relative sometimes takes the gender of the persons, etc., denoted by the antecedent, and not its grammatical gender:—*τὰ σκεύη ἐλέους . . . οὗς*, where "men" are spoken of as *σκεύη*.—e. For relative preceded by *ὅν* see *ὅν*.—2. Demonstrative: *He, she, it* (= *αὐτός*):—*ὅς μὲν . . . ὅς δέ, one . . . another*, xiv. 2; so, also, *ὅς μὲν . . . ὁ δέ*, xiv. 2.

ὅσος = *ὅς γε*.

ὅσος, ἡ, ὅν, adj.: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*.—As Subst.: a. *ὅσοι, ὧν*, m. plur. *As many as*.—b. *ὅσα, ὧν*, n. plur. *As many things as, how many things*.—3. Of quantity or degree: *As much as*.—Adverbial expression: *ἐφ' ὅσον, As much as, as far as*.

ὅς-τις, ᾗ-τις, ὅ-τι, pron. [*ὅς*, "who"; *τις*, "any"] 1. Indefinite: ("Any one who, anything which"; i. e.) *Whoever, whatever person or thing*.—2. Relative: Referring to a definite person, etc.: *Who*.

ὅτ-αν, adv. [*ὅτ-ε*, "when"; *ὅν*, indefinite particle] With

Subj., always in classical authors and mostly in Gr. Test.: *At whatever time, whenever, whensoever.*

ὅτε, adv. *When.*

1. **ὅτι**, neut. nom. and acc. of **ὅστις**.

2. **ὅτι**, adv. and conj.: 1. Adv.: a. *That*, --- b. Often used, esp. in Gr. Test., after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered; cf. ix. 12, 17.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that.*

1. **ὅς**, masc. and neut. gen. sing. of **ὅς**.

2. **ὅς**, as adv. *Where*; see **ὅς**.

3. **οὐ** (before a consonant, **οὐκ** before a soft vowel, before an aspirated vowel **οὐχ**), adv.: 1. *Not*:—**οὐ μή** (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—**δύναμαι**, *to be able*; **οὐ δύναμαι**, *to be unable*; **θέλω**, *to be willing*; **οὐ θέλω**, *to be unwilling*.

οὐ-δέ, conj. and adv. [**οὐ**, "not"; **δέ**, "and"] 1. Conj.: *And not, nor*:—**οὐδέ** . . . **οὐδέ**, *neither . . . nor*; **οὐ** . . . **οὐδέ**, *not . . . nor*.—2. Adv.: *Not even*.

οὐδ-εἰς, **οὐδε-μία**, **οὐδ-έν**, adj. [**οὐδ-έ**, "not even"; **εἰς**, "one"] *Not even one, not one*;—at xiv. 7 with Gen. of "thing distributed."—As Subst.: a. **οὐδεῖς**, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. **οὐδέν**, n. *Nothing*;—after a negative, *anything*.

οὐκ; see **οὐ**.

οὐκ-έτι, adv. [**οὐκ**, "not"; **έτι**, "any longer"] *No longer, no more*.

οὖν, adv.: 1. *Then*.—2. *Therefore, consequently*.

οὐρανός, **οὐ**, m., sing. and plur. *Heaven, the heavens*.

ὀρβάνος, **οὐ**, m. [Gr. form of Lat. *Urbānus*, i. e. "One belonging to the city"; or "One who is polished, courteous," *etc.*] *Urban, or Urbane*; a man's name; xvi. 9.

1. **οὖς**, masc. acc. plur. of **ὅς**.

2. **οὖς**, **ὠτός**, n. *An ear*.

οὐ-τε, conj. [**οὐ**, "not"; **τε**, "and"] *And not, nor*:—**οὐτε** . . . **οὐτε**, *neither . . . nor*.

οὗτος, **αὕτη**, **τοῦτο**, pron. dem. *This*.—As Subst.: a. Masc.: (a) **οὗτος**, *This man*;—at viii. 9 inserted after several intervening words in the case and gender of preceding Subject of the verb for the sake of emphasis.—(b) Plur.: **οὗτοι**, *These men, these*.—b. Neut.: (a) **τοῦτο**, *This*

thing, this.—(b) Plur.: ταῦτα, *These things.*

οὕτως (before a consonant οὕτω), adv. [οὕτ-ος, "this"] *In this way or manner; thus, so.*

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ; see οὐ.

ὀφειλ-έτης, έτου, m. [ὀφείλω, "to owe"] ("He who owes"; hence) *A debtor*, whether actually or figuratively.

ὀφειλ-ή, ης, f. [id.] ("An owing"; hence) *One's due.*

ὀφειλ-ημα, ήμάτος, n. [id.] ("A thing owed"; hence) *A debt*, whether actual or figurative.

ὀφείλω, (f. ὀφειλήσω, p. ὠφείληκα), 1. aor. ὤφειλα, v. a.: 1. *To owe.*—2. With Inf.: (*I, etc.*) *ought to do, etc.*

ὀφ-θαλμός, θαλμοῦ, m. [prob. akin to root ὀπ, "to see"] ("The seeing thing"; hence) *An eye*, whether actually or figuratively.

ὀψομαι, fut. ind. of δρᾶω.

ὀψών-ιον, ιου, n. [ὀψών-ης, "one who buys fish or provisions; a purveyor"] ("A thing pertaining to an ὀψώνης"; hence, "provisions"; hence) *For soldiers: Pay and provisions; wages* (as involving the means of buying food);—at vi. 23 in figurative sense.

παγ-ίς, ιδος, f. [παγ, a root of πήγ-νυμι, "to make fast"] ("That which makes fast"; hence) *A trap, snare.*

πάθ-ημα, ήμάτος, n. [πάσχω, a. "to suffer"; also, b. "to entertain (certain) feelings"; through root παθ] 1. *Suffering, affliction.*—2. ("An entertaining-certain-feelings"; hence) *Of the passions, etc.: Motion, impulse, etc.*

πάθ-ος, εος ους, n. [id., no. b.] *An emotion, passion, affection*, esp. of a bad nature.

παιδευ-τής, του, m. [παιδεύω, "to instruct"] *An instructor, teacher.*

πάλαι-ός, δ, όν, adj. [πάλαι, "long ago"] ("Of, or belonging to, páλαι"; hence) *Old.*

πάλαιό-της, τητος, f. [παλαιός, (uncontr. gen.) παλαιός-ος, "old"] ("The quality of the πάλαιός"; hence) *Oldness.*

πάλιν, adv.: 1. *Again, a second time.*—2. *Again, back again.*

πάντ-οτε, adv. [πᾶς, παντός, "all"] *Always, at all times.*

πάντ-ως, adv. [id.] ("After the manner of the πᾶς"; hence) *Altogether*:—οὐ πάντ-ως, (not altogether; i. e.) *not at all, by no means.*

παρά, prep. gov. gen., dat., and acc.: 1. With Gen.: *From.*—2. With Dat.: a. *Near, beside.*—b. *With*:—παρ' έαυτοίς,

with yourselves, i. e. in your own estimation or opinion, xi. 25.—c. Before, in the presence of, in the sight of.—3. With Acc.: a. By the side of, beside.—b. Contrary to, against.—c. In comparison, degree, etc.: Beyond, above, more than [akin to Sans. *pará*, "away"].

παράβα-σις, σεως, f. [παβαίνω, "to transgress," through verbal root **παβα** (= **παρά**; **βα**, a root of **βαίνω**)] *A transgressing, transgression.*

παράβα-της, του, m. [id.] *A transgressor.*

παρά-δίδωμι, f. **παρά-δώσω**, p. **παρά-δέδωκα**, 1. aor. **παρέδωκα**, 2. aor. **παρέδων**, v. a. [**παρά**, "from"; **δίδωμι**, "to give"] ("To give from" one's self to another; hence) 1.: a. *To hand down, transmit, deliver.*—b. Pass.: Of persons: *To be instructed, taught, etc.*—2.: a. *To give up, surrender into the hands of another.*—b. *To deliver up, betray.*—Pass.: **παρά-δίδομαι**, p. **παρά-δέδομαι**, 1. aor. **παρά-εδόθην**, 1. f. **παράδοθήσομαι**.

παρά-ζηλ-ώω -ω, f. **παρά-ζηλώσω**, 1. aor. **παρά-εζήλωσα**, v. a. [**παρά**, "to"; **ζηλ-ος**, "jealousy"; also, "emulation"] 1. *To provoke, or excite, to jealousy.*—2. *To provoke, or excite, to emulation.*

παρά-κἀλέω, -καλώ, f.

παρακἀλῶ and later **παρακαλέσω**, 1. aor. **πᾶρεκάλεσα**, v. a. [**παρά**, "to"; **καλέω**, "to call"] ("To call to" one's self; hence) *To call upon, entreat, beseech, exhort.*

παρά-κειμαι, v. mid. [**παρά**, "beside"; **κείμαι**, "to lie down"] ("To lie down beside" one; hence) With Dat.: *To be present to one, etc.*

παράκλη-σις, σεως, f. [**παρακαλέω**, "to console," through verbal root **παρακλη** (i. e. **παρά**, and **κλη**, a root of **καλέω**)] ("A consoling"; hence) *Consolation, comfort.*

παράκο-ή, ἡς, f. [**παράκούω**, in force of "to disobey," through verbal root **παρακο** (= **παρά**; **κο**, root of **ἀκούω**; see **ἀκούω**, at end)] *A disobeying, disobedience.*

παράπτω-μα, μάτος, n. [**παράπίπτω**, "to fall aside or away," through a verbal root **παραπτω** (= **παρά**; **πτω**, a root of **πίπτω**)] ("That which falls aside"; hence) 1. *A spiritual fall from God or His commandments, etc.*—2. *Transgression, offence.*

(**παρ-εισέρχομαι** p. **παρ-εισελήλυθα**), 2. aor. **παρ-εισηλθον**, v. mid. [**παρ-ά**, "beside"; **εισέρχομαι**, "to enter"] ("To enter beside"; hence) *To enter by stealth.*—N.B. The derivation of the word and its consequent force point to its

Subject νόμος at v. 20 as belonging to νόμος, no. 3. The Law of Moses was ushered in, on the contrary, with great solemnity, and with far more than human grandeur and display.

πάρε-σις, σεως, f. [for παρῖ-σις; fr. παρῖμι, "to remit" punishment, through verbal root παρ (= παρ-δ; ι, root of ἵμι)] *A remitting or remission of punishment, etc.; pardon, forgiveness.*

παριστάνω, late form of παρίστημι.

παρ-ίστημι, f. παρα-στήσω, p. παρ-έστηκα, pluperf. παρ-ε-στήκειν, 1. aor. παρ-έστησα, 2. aor. παρ-έστην, v. a. and n. [παρ-δ, "beside"; ἵστημι, "to cause to stand—to stand"] 1. Act.: In pres., imperf., 1. fut. and 1. aor.: ("To cause to stand beside"; hence) a. *To place, or set, beside.*—b. *To present, offer, yield, etc.*—2. Neut.: In perf., pluperf., and 2. aor.: Of persons: a. *To stand beside, by, or near.*—b. With Dat.: *To aid, assist, help*; xvi. 2.—3. Mid.: παρ-ίστάμαι, f. παραστήσομαι, *To stand beside, by, or near*;—at xiv. 10 folld. by Dat.

παρ-οργίζω, f. παρ-οργιῶ, v. a. [παρ-δ, in "strengthening" force; ὀργίζω, "to anger"] *To anger, to provoke to anger.*

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) πᾶς, παντός, m. *Every one, each man.*—(b) πᾶν, παντός, n. *Every thing.*—2. Plur.: *All.*—As Subst.: a. πάντες, ὧν, m. *All men or persons, all.*—b. πάντα, ὧν, n. *All things.*—3. In a restricted or qualified force: *All, in the meaning of a very large number of.*—As Subst.: πάντες, ὧν, in. plur. *All men*; i. e. *very many men.*—4. Position of πᾶς:—When the subst., preceded by the article, is to be strongly marked, πᾶς is placed either before the article or after the subst.:—πᾶσα ἡ κτίσις, *the WHOLE creation*, viii. 22:—τὰ μέλη πάντα, *ALL the members*, xii. 4. πατήρ, τέρος τρός, in. ("A protector"; also "a nourisher") 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ's people.—3. *Ancestor, progenitor* [akin to Sans. pitri, fr. root PĀ, "to protect, to nourish"; cf. Lat. pater].

Πατρόβας, a, m. *Patrobas*; a man's name; xvi. 14.

Παῦλος, ου, m. [Gr. form of Lat. Paulus, "Little"] *Paulus* or *Paul*; the name borne by the great apostle of the Gentiles after his conversion.

His former name was Σαῦλος or Σαούλ (the Gr. form of the Hebr. *Shāul*, "Asked for or Desired").

πείθω, f. **πέισω**, (p. **πέπεικα**), 1. aor. **ἔπεισα**, v. a. : 1. Act. : *To persuade*.—2. Mid. : **πείθομαι** (f. **πέισομαι**), 2. p. (as pres.) **πέποιθα** : a. *To obey*.—b. In 2. perf. : *To trust, believe, be confident or persuaded*.—3. Pass. : **πείθομαι**, p. **πέπεισμαι**, 1. aor. **ἔπεισθην**, 1. fut. **πεισθήσομαι** : a. *To be persuaded*.—b. In perf. : *To believe, trust, be confident*.

πείν-άω -ῶ, f. **πεινᾶσω** (and **πεινήσω**, p. **πεπείνηκα**), 1. aor. **ἔπεινᾶσα** (and **ἔπεινησα**), v. n. [**πείν-α**, "hunger"] ("To have *πεινα*"; hence) *To feel hungry, to be hungry*.

πέμπω, f. **πέμψω**, (p. **πέπουφα**), 1. aor. **ἔπεμψα**, v. a. *To send*.

περ, enclitic particle, emphasizing the word to which it is subjoined.

τέρ-ας, ἄτος, n. [**τερ-αίνω**, "to bring to an end"] ("That which brings to an end"; hence) *The end or furthest part; an extreme limit or boundary*.

περί, prep. gov. gen. (dat. and acc.) With Gen. : ("Around, about"; hence) *About, concerning, respecting*.—N.B. **Περί** does not occur with a dat. in Gr. Test.; neither is it

found with an acc. in the Ep. to the Romans.

περί-πάτέω -πατώ, f. **περίπατήσω**, p. **περί-πεπάτηκα**, v. n. [**περί**, "around"; **πατέω**, "to walk"] ("To walk around, walk about"; hence) *To walk, i. e. live*.

περισσε-ία (quadrisyll.), **ίας**, f. [**περισσε-ύω** (quadrisyll.), "to abound" in something] ("An abounding" in something; hence) *Abundance*.

περισσ-εύω, 1. aor. **ἐπερίσσευσα**, v. n. [**περισσ-ός**, "over and above"] ("To be over and above"; hence) *To abound*.

περι-σσός, σσῆ, σσόν, adj. [**περί**, "beyond"] ("That is beyond the regular number or size"; hence, "out of the common way, remarkable"; hence) *Superior*.—As Subst. : **περισσόν, οὔ**, *Superiority, advantage*.

περίτομ-ή, ῆς, f. [for **περίτεμ-ή**; fr. **περιτεμ**, verbal root of **περιτέμ-νω** (= **περί**; **τεμ**, a root of **τέμνω**), "to circumcise"] 1. *Circumcision*;—at ii. 29 in figurative force.—2. *Circumcision for circumcised persons*; iii. 30.

Περσίς, ἴδος, f. ("A Persian woman") *Persis*; a woman's name; xvi. 12.

(**πετ-εινός, εινῆ, εινόν**, adj. [**πέτ-ομαι**, "to fly"] *Flying, able to fly, winged*.—As Subst. :) **πετεινός, ὦν**, n. plur.

("Flying, or winged, things"
—i.e. here, "creatures"; hence)
Birds, fowls.

πέτρα, as, f. *A rock.*

πηλός, οὐ, m. *Mud, clay.*

πίειν, 2. aor. inf. of πίνω.

πίκρ-ια, ἱας, f. [πίκρ-ός,
"bitter"] ("The quality of
the πικρός"; hence) *Bitter-
ness*;—at iii. 14 in figurative
force.

πί-νω, f. πίομαι, p. πέπωκα,
2. aor. ἐπίον, v. n. *To drink*
[roots πι and πο, akin to
Sans. roots Pī and Pā, "to
drink"].

πί-ότης, ότης, f. [πί-ος.
"fat, rich"] ("The quality of
the πιος"; hence) *Fatness,
richness.*

πιπράσκω, (p. πέπρᾱκα),
v. a. *To sell.*—Pass.: πιπρά-
σκομαι, p. πέπρᾱμαι, 1. aor.
ἐπρᾱθην, (f. πρᾱθήσομαι);—at
vii. 14 in figurative force =
"to reduce to slavery" (under
sin).

πίπτω, f. πεσοῦμαι, p. πέ-
πτωκα, 2. aor. ἐπεσον, v. n. *To
fall*, whether actually or
figuratively [reduplicated fr.
root πετ, akin to Sans. पात,
"to fly"; also "to fall
down"].

πιστ-εύω, f. πιστεύσω, p.
πεπίστευκα, 1. aor. ἐπίστευσα,
v. n. [πίστ-ις, "belief"] ("To
have πίστις"; hence) 1. *To
believe or credit.*—2. *To be-
lieve, have faith.*—3. With

Dat. of person: *To believe,*
etc., a person.—4. Pass.: *To
be believed.*—Pass.: πιστ-
εύομαι, p. πεπίστευμαι, 1. aor.
ἐπιστεῦθην, 1. fut. πιστευθή-
σομαι.

πίσ-τις, τεως, f. [for πίθ-
τις; fr. πιθ, root of πείθω, "to
persuade"; pass., "to be per-
suaded, to believe or trust"]
("A believing or trusting";
hence) *Belief, trust, faith.*

πλάνη, ης, f. ("A wandering
or straying"; hence) *Error,*
etc.

πλάσ-μα, μάτος, n. [πλάσσω,
"to form," through root πλας]
*That which is formed or
moulded*, esp. from clay or
wax; *an image, figure.*

(πλάσ-σω or πλάτ-τω, f.
πλάσω, p. πέπλάκα), 1. aor.
ἐπλάσα, *To form, mould,*
shape, esp. fr. clay or wax.

πλεον-ᾶζω, (f. πλεονᾶσω, p.
πεπλεονᾶκα), 1. aor. ἐπλεύν-
ᾶσα, v. n. [πλέων, πλέον-ος,
"more"] ("To be, or become,
more"; hence) *To abound.*

πλεον-εξ-ία, ἱας, f. [for
πλεον-εχ-σία; fr. πλέων, πλέον-
ος, "more"; ἐχ-ω, "to have"]
("A having more"; hence,
regarded as a desire or dis-
position) *A desire to have
more than others; avarice,
covetousness.*

(πληρ-ο-φορέω -φορῶ), 1.
aor. ἐπληροφόρησα, v. a. [πλήρ-
ης, "full"; (ο) connecting

vowel; *φορέω*, "to bring"] ("To bring that which is full or full measure"; hence) 1. *To fulfil*.—2. Pass.: (*πληρ-ο-φορέομαι -φορῶμαι*), *ρ. πε-πληροφόρημαι*, 1. aor. *ἐπληροφόρηθην*: Of persons: *To be fully assured or persuaded*.

πληρ-όω -ῶ, *φ. πληρώσω*, *ρ. πεπλήρωκα*, 1. aor. *ἐπλήρωσα*, *ν. α. [πλήρ-ης, "full"]* ("To make" a thing, *etc.*, "*πλήρ-ης*"; hence) 1. *To fill*.—2. *To fulfil, accomplish*.—3. *To complete*.—4. *To teach or explain fully; to preach fully*.—Pass.: *πληρ-όμαι -οῦμαι*, *ρ. πεπλήρωμαι*, 1. aor. *ἐπληρώθην*, 1. *φ. πληρωθήσομαι*.

πλήρω -μα, μάτος, *ν.* [lengthened *fr. πληρο-μα*; *fr. πληρό-ω*, "to fill"] ("That which fills"; hence) *Fulness*.

πλησίον, *adv.* [adverbial neut. of *πλησίος*, "near"] 1. *Near, nigh*.—2. With article prefixed: *One's, etc., neighbour*:—*τῷ πλησίον*, *xiii. 10; xv. 2; cf. 1. δ, no. 9*.

πλουτ-έω -ῶ, *φ. πλουτήσω*, *ρ. πεπλούτηκα*, *ν. π. [πλούτ-ος, "wealth"]* ("To have *πλούτος*"; hence) *To be wealthy, rich, etc.*;—at *x. 12* in figurative force.

πλουτ-ος, του, *μ.* [*πλου*, a lengthened form of *πλε* = *πλη*, root of *πίμ-πλημι*, "to fill"] ("That which fills or makes full"; hence) *Wealth*,

riches, whether actual or figurative.

πνεῦ-μα, μάτος, *ν.* [*πνευ*, lengthened form of *πνε*, root of *πνέω*, "to blow or breathe"] ("That which blows or breathes"; hence) 1. *Wind, air*.—2. *Spirit, disposition*.—3. *A spirit, spiritual being*.—4. With or without the art., and also sometimes with a word descriptive of character or office: *The Spirit, the Holy Spirit*.—5. *One's soul or spirit*.

πνευμάτ-ικός, ική, ικόν, *adj.* [*πνεῦμα, πνεύματ-ος*, "spirit"] ("Of, or pertaining to, *πνεῦμα*"; hence) *Spiritual*.—As Subst.: *πνευματικά, ὧν*, *ν. plur. Spiritual things*.

ποιέω -ῶ, *φ. ποιήσω*, *ρ. πεποίηκα*, 1. aor. *ἐποίησα*, *ν. α.:* 1. *To make*, in the fullest acceptation of the term.—2. *To do, perform*.—3. *Mid.:* *ποιέομαι -οῦμαι*, *φ. ποιήσομαι*, 1. aor. *ἐποιήσάμην*, *To make* as one's own especial act.

ποίη-μα; μάτος, *ν.* [*for ποίε-μα; fr. ποιέ-ω*, "to make"] ("That which is made"; hence) *A visible work of God*; *i. 20*.

ποιη-τής, του, *μ.* [*for ποιε-τής; fr. ποιέ-ω*, "to do"] *A doer, performer, etc.*

ποιός, α, ον, *adj.:* 1. *Of what sort or kind; what kind of, etc.*—2. *What, which*.

πόλ-ις, εως, f. *A city* [akin to Sans. *pur-a*, "a city"].

πολλά, πολλοί; see πολὺς.

πολλ-ᾶκις, adv. [πολύς, πολλ-οῦ, "much"; plur. "many"] *Many times, often-times, frequently.*

πολύ; see πολὺς.

πολύς, πολλή, πολύ, adj.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many.*—As Subst.: (a) πολλοί, ὦν, m. plur. *Many persons, many*:—with preceding article: οἱ πολλοί, *The many.*—(β) πολλά, ὦν, n. plur. *Many things.*—b. Of degree, etc.: *Much, great.*—Adverbial neut.: (a) Sing.: πολύ, *Much, greatly.*—As Adverbial Dat. of Measure with comp. words: πολλῶ, *By much, for much, etc.*:—πολλῶ μᾶλλον, *More by far*; i. e. *far or much more.*—(b) Plur.: πολλά, *Much, greatly*; xvi. 6, 12.—N.B. The Comp. and Sup. (πλείων, πλείστος) do not occur in the Ep. to the Romans.

πονη-ρά, ρας, f. [πονη-ρός, "wicked"] ("The quality, or condition, of the *πονηρός*"; hence) *Wickedness.*

πονη-ρός, ρά, ρόν, adj. [lengthened fr. *πονέ-ρός*; fr. *πονέ-ω*, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) Morally: *Bad,*

evil, wicked.—As Subst.: *πονη-ρόν, ροῦ*, n. With art.: (*The evil thing*; i. e.) *Evil* in the abstract; *wickedness.*

(*πορ-εύω*, f. *πορεύσω*, 1. aor. *ἐπόρευσα*, v. a. [*πόρ-ος*, "a way," etc.; also, "a going," etc.] 1. Act.: *To make, or cause, to go.*—2. Mid.:) *πορ-εύομαι*, f. *πορεύσομαι*, (1. aor. *ἐπορευσάμην*), 1. aor. pass. in mid. force, *ἐπορεύθην*, ("To make one's self to go"; i. e.) *To go, proceed, etc.*

πορνε-ία (trisyll.), ρας, f. [*πορνε-ύω*, "to fornicate"] *A fornicating, fornication.*

πό-σις, σιος (Att. *σεως*), f. ("A drinking"; hence) *Drink*, opp. to food eaten [*πο*, a root of *πίνω*, "to drink"].

πόσ-ος, η, ον, adj. Of quantity: *How much.*—As Adverbial Dat. of Measure with comparative words: πόσῳ, *By how much, how much* [akin to Sans. *kas*, "who?" cf. Ionic and Æolic pron. *κόσ-ος*].

πο-τέ, enclitic particle: 1. *At some time, beforetime, once.*—2. In reference to the future: *At some time* [from same source as *πόσος*; see *πόσος*].

ποτ-ῖζω, (f. *ποτίσω* and *ποτ-ῖω*), p *πεπότικα*, 1. aor. *ἐπότι-σα*, v. a. [*πότ-ος*, "drink"] With Acc. of person, alone: *To give drink to a person; to give one, etc., drink.*

1. *πον*, enclitic particle: 1.

Anywhere, somewhere. — 2. To qualify an expression: *Possibly, perhaps, I suppose, etc.*

2. ποῦ, interrog. adv. *Where?* [akin to Sans. *kas*; see πόσος].

πούς, ποδός, m. ("The going thing"; hence) *A foot* [for πόδ-s, akin to Sans. *pād*, or *pad*, "a foot," fr. root PAD, "to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

πράγ-μα, μᾶτος, f. [πράσσω, "to do," through root πρᾶγ] ("That which is done"; hence, "a deed, act"; hence) *An affair, matter, business.*

πράξις, εως, f. [for πρᾶγ-σις; fr. id.] ("A doing"; hence) 1. Of the members of the body: *Mode of action, office, employment.* — 2. *An act, deed.*

πράσ-σω (πράτ-τω, f. πράξω), p. πέπραχα, 1. aor. ἔπραξα, v. a. and n. [for πρᾶγ-σω; fr. root πρᾶγ] *To do*:—πράσσειν νόμον, (*to do, i. e.*) *to keep, or perform, the Mosaic Law*, ii. 25.

Πρίσκα, ης, f. [Gr. form of Lat. *Prisca*, "Ancient"] *Prisca*, wife of Aquila; xvi. 3:—elsewhere she is called by the diminutive form of the word Πρίσκιλλα = Lat. *Priscilla*.

πρό, prep. gov. gen. *Before*;—at xvi. 7 of time.

πρό-βᾶ-τον, του (mostly

Romans.

plur.), n. [πρό, "before"; βα, root of βαίνω, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep.*

προγεγονός, νία, ός, P. perf. of προγίνομαι.

(προ-γίνομαι, f. προ-γενήσομαι), p. προ-γέγονα, v. mid. [πρό, "before"; γίνομαι, "to be"] In time: 1. *To be, or exist, before.* — 2. Perf.: *To have been, or existed, before*; i. e. *to be past.*

προ-γινώσκω, (f. προ-γνώσσομαι), 2. aor. προ-έγνω, v. a. [πρό, "before" in time; γινώσκω, "to know"] *To know before or previously; to fore-know.*

(προ-γράφω, f. προ-γράψω), 1. aor. προ-έγραψα, v. a. [πρό, "before" in time; γράφω, "to write"] *To write before or previously; to write in time past or aforesaid.* — Pass.: (προ-γράφομαι), p. προ-εγράμμαι, 2. aor. προ-εγράφη.

(προ-δίδωμι, f. προ-δώσω, p. προ-δέδωκα), 1. aor. προ-έδωκα, v. a. [πρό, "before" in time; δίδωμι, "to give"] *To give before or first.*

(προ-εἶπον, f. προ-ερέω and προ-ερέω), p. προ-εἶρηκα, v. n. [πρό, "before" in time; εἶπον, "I said":—root ἔρ, "to say"] Second aor. without

pres., the other tenses being used as its fut. and perf.: ("To say before or previously"; hence) *To foretell*, etc.

προείρηκα, perf. ind. of **προεῖπον**.

(**προ-επαγγέλλομαι**), 1. aor. **προ-επηγγειλάμην**, v. mid. [**πρό**, "before" in time; **επαγγέλλομαι**, "to promise"] *To promise before or in time past*.

(**προ-ετοιμάζω**), 1. aor. **προ-ητοίμασα**, v. a. [**πρό**, "before" in time; **ετοιμάζω**, "to prepare"] *To prepare before or previously*.

(**προ-έχω**, contr. **προῦχω**, f. **προ-έξω**, 2. aor. **προ-έσχον**, v. a. [**πρό**, "before"; **έχω**, "to have, or hold"] 1. *To have, or hold, before*.—2.) Mid.: **προ-έχομαι**, (2. aor. **προ-εσχόμην**), ("To have, or hold, one's self before"; hence) In rank, estimation, etc.: *To surpass, excel, be better*.

προ-ηγέομαι -ηγούμαι, (f. **προ-ηγήσομαι**), v. mid. [**πρό**, "forwards"; also "before" in estimation, etc.; **ηγέομαι**, "to lead"; also "to deem or consider"] With Acc. of person and Dat. of thing: 1. *To lead forwards, or guide, a person to something*.—2. ("To deem, or consider, before" one's self; hence) *To prefer a person to one's self in something*.—N.B. The passage at xii. 10 is referred

by some to no. 1, by others to no. 2.

πρό-θε-σις, σεως, f. [**προ**, "before"; **θε**, a root of **τίθημι**, "to put or place"] ("A putting, or placing, before"; hence) *Predetermination, design, intention, purpose*.

πρό-θυμ-ος, ον, adj. [**πρό**, "forward"; **θυμός**, "mind"] ("Having the mind forward"; hence) *Ready, willing*.

προ-ἵστημι, f. **προ-στήσω**, p. **προ-έστηκα**, v. a. [**πρό**, "before"; **ἵστημι**, "to set"] 1. *To set before*.—2. Pass.: **προ-ἵσταμαι**, ("To be set before"; hence) *To govern, manage, direct, rule*.

προ-κόπτω, f. **προ-κόψω**, (p. **προ-κέκοφα**), 1. aor. **προ-έκοψα**, v. n. [**πρό**, "before"; **κόπτω**, "to cut"] ("To cut before" one; hence, prob. from armies cutting away hindrances to their forward march) Of the night, etc.: *To advance*.

(**προ-νοέω -νοῶ**, 1. aor. **προ-νόνόησα**), v. a. [**πρό**, "before" in time; **νοέω**, "to think about"] 1. *To think about, or of, beforehand; to plan beforehand; to provide*.—2. Mid.: **προ-νοέομαι -νοοῦμαι**, (1. aor. **προ-νύνοησάμην**) = no. 1.

πρόνο-ια (trisyll.), ἰας, f. [**προνο-έω**, "to think of before-

hand"] ("A thinking of beforehand"; hence) With Gen.: *Forethought about, provision for.*

(προ-ορίζω), 1. aor. προ-ώρῃσα, v. a. [πρό, "beforehand"; ὀρίζω, in force of "to determine"] *To determine beforehand; to pre-determine, predestinate.*

προ-πέμπω, (f. προ-πέμψω), 1. aor. προ-έπεμψα, v. a. [πρό, "forwards"; πέμπω, "to send"] *To send forwards, to forward.*—Pass.: (προ-πέμπομαι), 1. aor. προ-επέμψην.

πρός, prep. gov. (gen., dat., and) acc.: With Acc.: 1. Locally: a. *To, towards, unto.*—b. *At, about, near, over against.*—c. *Before.*—2. Of speaking, praying, etc.: *To, unto.*—3. *In reply to, to, as to.*—4. *In reference to, in respect to.*—5. In comparisons: *To, unto.*—6. *In reference to, or for, some purpose.*

προσάγω-ή, ἡς, f. [for προσάγ-ή; fr. προσάγω, in force of "to approach, draw near," through verbal root προσάγ (= πρόσ; ἄγ, root of ἄγω); ἄγ being reduplicated as in 2. aor. of ἄγω; cf., also, simple ἀγωγή] *An approaching, or drawing near; access.*

προσ-δέχομαι, (f. προσ-δέξομαι), 1. aor. προσ-εδεξάμην,

v. mid. [πρός, in "strengthening" force; δέχομαι, "to expect, await"] *To expect, await, wait for,* with an implied notion of earnestness.

προσευχ-ή, ἡς, f. [προσεύχομαι, "to pray to"] ("A praying to" God; hence) *Prayer, supplication.*

προσ-εύχομαι, imperf. προσ-ηυχόμην, f. προσ-εύχομαι, 1. aor. προσ-ηυξάμην, v. mid. [πρός, in "strengthening" force; εύχομαι, "to pray for"] With Acc. of thing: *To pray for.*

προσ-καρτερέω -καρτερώ, f. προσ-καρτερήσω, v. n. [πρός, "at or near"; καρτερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) With Dat. of thing: *To continue instant, or persevere, in.*

πρόσκομ-μα, μάτος, n. [for πρόσκοπ-μα; fr. προσκόπτω, "to stumble"] ("That which stumbles"; hence) *A stumbling.*

προσ-κόπτω, (f. προσ-κόψω), 1. aor. προσ-έκοψα, v. n. [πρός, "at or against"; κόπτω, "to strike"] ("To strike against"; hence) With Dat., or ἐν with Dat.: *To stumble at, in a figurative sense; to be offended at.*

(προσ-λαμβάνω, f. προσ-λήψομαι, 2. aor. προσ-έλαβον, v. a. [πρός, "to"; λαμβάνω, "to

take"] 1. *To take to one.*—2.) Mid.: *προσ-λαμβάνομαι*, 2. aor. *προσ-ελάβόμην*, ("To take to one's self"; hence) With Acc. of person: *To receive.*

πρόσληψις, *εως*, f. [for *πρόσλαβ-σις*; fr. *προσλαμβ-ᾶνω*, in mid. "to receive," through verbal root *πρόσλαβ* (= *πρός*; *λαβ*, root of *λαμβάνω*)] *A receiving, reception.*

προσῳ-τις, *τιδος*, f. [*προΐστημι*, "to stand before"; hence, "to protect," etc., through verbal root *προστα* (= *πρό*; *στα*, root of *ἵστημι*)] *A protectress, succourer, etc.*

προσφορ-ά, *ἄς*, f. [for *προσφερ-ά*; fr. *προσφέρ-ω*, "to bring to"; hence, "to offer" as an oblation, etc.] *An offering.*

προσωποληψία, *ἰας*, f. [for *προσωπο-λαβ-σία*; fr. *πρόσωπον*, (uncontr. gen.) *προσ-ῶπο-ος*, in force of "a person"; *λαβ*, root of *λαμβάνω*, "to receive"] ("A receiving of a person, or persons," before others; hence) *Respect of persons.*

(*προ-τίθημι*, f. *προ-θήσω*, 1. aor. *προῖθηκα*, v. a. [*πρό*, "forth or before"; *τίθημι*, "to set"] 1. *To set forth or before.*—2.) Mid.: (*προ-τίθεμαι*), 2. aor. *προ-εθέμην*: a. *To set forth as one's own especial act.*—b. *To set before one's*

self as an object of desire, etc.; to purpose, design, intend.

προφητε-ἰα (quadrisyll.), *ἰας*, f. [*προφητε-ύω* (quadrisyll.), "to prophesy"] *A prophesy; ing, prophecy.*

προ-φή-της, *τον*, m. [*πρό*, "for"; *φη-μι*, "to speak"] ("One who speaks for" God) *A prophet*: i. e. a. An inspired teacher or preacher.—b. One who foretells future things.

προφητ-ικός, *ική*, *ικόν*, adj. [*προφήτ-ης*, "a prophet"] *Of, or belonging to, a prophet or the prophets; prophetic, prophetic.*

πρῶτον, adv. [adverbial neut. of *πρῶτος*, "first"] *In the first place, first of all, first.*

πρῶτος, *η*, *ον*, sup. adj. [contracted fr. *πρό-ἄτος*, syn-copated fr. *πρό-τάτος*; fr. *πρό*, "before," with superlative suffix *τάτος*] ("Most before," in place, rank, time, etc.; hence) 1. *First*, in fullest meaning of the word.—2. *The first that does, etc.; the first to do, etc.*

πρωτό-τοκ-ος, *ον*, adj. [for *πρωτό-τεκ-ος*; fr. *πρῶτος*, (un-contr. gen.), *πρώτο-ος*, "first"; *τεκ*, root of *τίκτω*, (pass.) "to be born"] *First-born.*

πταίω, f. *πταίω*, (p. *ἐπταί-κα*), 1. aor. *ἐπταίσα*, v. n. *To stumble, trip, fall.*

πτωχός, ἡ, όν, adj. [for **πτωκ-ός**; fr. **πτώσ-σω** (= **πτώκ-σω**), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: **πτωχοί, ών, m.** plur. With art.: *The poor*.

πῦρ, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc. [akin to Sans. root **ṛd̥**, "to purify"].

(**πυρ-όω -ώ, f.** **πυρώσω**), p. **πυρώωκα, v. a.** [**πῦρ-ος**, a species of "stone or marble"] ("To turn" something "into **πῦρος**"; hence, "to petrify"; hence) 1. *To harden* the heart, feelings, etc.—2. Pass.: (**πυρ-όμαι -οῦμαι**), p. **πυρώομαι**, 1. aor. **ἐπυρώθην**: Of persons: *To become hardened, or callous, in heart, etc.*; xi. 7.

πύρρ-ους, σεις, f. [lengthened fr. **πῦρρ-οις**; fr. **πυρό-ω**, "to harden"] ("A hardening"; hence) Of the heart: *Hardness, callousness*;—at xi. 25 rendered "blindness" in English Version.

πῶς, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?" see **πόσος, ποτέ**].

***Ρεβέκκα, ἡς, f.** ("A noose"; hence, figuratively, "a fascinating beauty") *Rebecca*; the wife of the Patri-

arch Isaac; ix. 10; cf. Gen. xii. 23.

ῥῆ-μα, ματος, n. [root **ῥη**, a lengthened form of root **ῥε**, whence **ῥέω** = **ῥε-ω**, "to say or speak"] ("That which is said or spoken"; hence) *A word, saying, declaration, etc.*

ῥίζα, ἡς, f. *A root*, whether actual or figurative [akin to Sans. root **ṛiḍh**, "to grow"].

***Ρούφος, ου, m.** [Gr. form of Lat. *Rufus*, i. e. "Red One" or "Red-haired One"] *Rufus*; prob. the son of Simon of Cyrene mentioned by St. Mark, xv. 21.

ῥύομαι, f. ῥύσσομαι, 1. aor. ἐῤῥυσάμην, v. inid.: 1. To deliver.—2. Pass.: 1. aor. ἐῤῥύσθην, To be delivered.

ῥυσθεῖς, εἶσα, έν, P. 1. aor. pass. of ῥύομαι.

***Ρώμη, ἡς, f.** [Gr. form of Lat. *Roma*] *Rome*; the chief city of Italy, and the metropolis of the Roman Empire.

***σάβᾱθ, m. indecl.** ("Hosts") *Sabaoth*.

σαρκ-ικός, ική, ικόν (σάρκ-ινος, ινη, ινον), adj. [**σάρξ, σαρκ-ός**, "flesh"] *Of, or belonging to, the flesh* (i. e. corrupt human nature); *carnal*.

σάρξ, σαρκός, f.: 1. Flesh.—2. Fleshly, or carnal, human nature.—3. A person, human

being.—4. *A body as consisting of flesh.*

*Σάρρα, *as, f.* ("Princess") *Sarah*, the wife of Abraham; iv. 19; ix. 9; cf. Gen. xvii. 15. Her original name of Sarai prob. means "Contentious"; cf. Gen. xi. 29.

*Σάτανᾱς, *ā, m.* ("Adversary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

σε-αυτοῦ, *αυτῆς, αυτοῦ* (only insing. number), reflexive pron. of 2. person [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself*, etc.

(σεβ-ᾶζομαι), 1. aor. pass. form in mid. force ἐσεβδόσθην, v. mid. [σεβ, root of σεβ-ομαι, in force of "to worship, honour," etc.] *To worship, honour, etc.*

σημεῖον, *ον, n.* [akin to σῆμα, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign, a miracle.*

σ-ἡμερ-ον, *adv.* *To-day, on this same day* [fr. ἡμέρ-α, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

σιγ-ᾶω -ῶ, (*f.* σιγήσομαι and later σιγήσω, *p.* σεσίγηκα), 1. aor. ἐσίγησα, v. n. [σίγ-ῆ, "silence"] 1. *To keep silence, hold one's peace, be silent.*—2. Pass.: σιγ-ᾶομαι -ᾶμαι, *p.* σεσίγημαι, (1. aor. ἐσίγηθην,

1. fut. σιγηθήσομαι), *To be kept silent or in silence; to be kept secret.*

*Σιών, *m. indecl.* ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

σκανδάλ-ιζω, *f.* σκανδαλίζω, 1. aor. ἐσκανδάλισα, v. a. [σκανδάλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend.*—2. Pass.: σκανδάλιζομαι, 1. aor. ἐσκανδάλισθην, 1. *f.* σκανδάλισθήσομαι, *To be made to stumble; to stumble; to be offended.*

σκάνδ-ἄλον, *ἄλου, n.* ("That which jumps upwards"; hence, "a stick in a trap" on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, "a trap-spring"; hence, "a snare" laid for an enemy; hence) Figuratively: 1. *A cause of offence, stumbling-block, scandal.*—2. *Offence, obstacle, hindrance, etc.* [akin to Sans. root SKAND, "to jump upwards"].

σκεῦος, *eos ous, n.* *A vessel, or implement, of any kind, whether actual or figurative.*

σκληρ-ότης, ότης, ότος, f. [**σκληρ-ός, "hard"**] ("The quality of the **σκληρός**"; hence) Morally or spiritually: *Hardness*.

σκληρ-ύνω, v. a. [**id.**] *To make hard, to harden*;—at ix. 18 in figurative force.

σκοπ-έω -ώ, (f. σκοπήσω), v. n. ("To look"; hence) *To consider, see, observe, note, mark, etc.* [akin to Sans. root SPAC, the original form of PAC, "to see, behold," etc.].

(σκοτ-ίζω, v. a. [σκοτ-ος, "darkness"] To make to be in a state of darkness, to darken. —Pass.: σκοτ-ίζομαι), part. perf. έσκοτισμένος, 1. aor. έσκοτίσθην, 1. f. σκοτισθήσομαι, To be made dark, to be darkened.

σκοτ-ος, εος ους, n. ("The covering thing"; hence) *Darkness*, whether actual or figurative [akin to Sans. root CHHAD (original form SKAD), "to cover"].

***Σόδομα, ων, n. plur.** (perhaps "Burning, or Limekiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

σοφ-ία, ίας, f. [**σοφ-ός, "wise"**] ("The quality of the **σοφός**"; hence) *Wisdom*.

σοφός, ή, όν, adj. *Wise*.—

As Subst.: **σοφοί, ών, m. plur.** *Wise persons, wise men*.

Σπάνια, as, f. [Gr. form for Lat. Hispania] *Spain*; a country of S.W. Europe.

σπέρ-μα, μάτς, n. [**σπερ, a root of σπείρω, "to sow"**] ("That which is sown"; hence, "seed" of a plant, etc.; hence) Of persons: *Seed, offspring, children*.

σπουδ-ή, ής, f. [for σπευδ-ή; fr. σπεύδ-ω, "to hasten"] ("A hastening"; hence, "haste, speed"; hence) *Diligence, earnestness*.

Στάχυς, υος, m. [**στάχυς, "an ear of corn"**] *Stachys*; a man's name; xvi. 9.

στεναγ-μός, μου, m. [**στεν-άζω (= στενάγ-σω), "to groan"**] ("That which groans"; hence) *A groan, a groaning*.

στεν-άζω, (f. στενάζω), 1. aor. έστέναξα, v. n. [στέν-ος, "a groan"] To groan.

στενοχωρ-ία, ίας, f. [**στενόχωρ-ος, "of narrow space"**] ("The quality, or state, of the **στενόχωρος**"; hence, "narrowness of place"; hence, figuratively) *Distress, anguish*.

στήκ-ω, v. n. [**έ-στηκ-α, perf. ind. of ίστημι**] *To stand*, whether actually or figuratively.

στηρ-ίζω, f. στηρίξω (στηρ-ίσω and στηρίώ), 1. aor. έστήριξα (late έστήρίσα), v. a. ("To make firm"; hence) Morally:

To establish in the faith, to strengthen. — Pass.: (στηριζομαι), p. ἐστήριγμα, 1. aor. ἐστηρίχθην, 1. fut. στηριχθήσομαι [akin to Sans. *sthir-a*, “firm”].

στοιχ-έω -ῶ, (f. στοιχήσω), 1. aor. ἐστοίχησα, v. n. [στοῖχος, “a row”] (“To go in a row”; hence) *To walk*.

στόμα, ἄτος, n. *A mouth*.

σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*; — the gen., dat., and acc. sing. are used enclitically [akin to Sans. *yush-mad*].

συγ-γεν-ής, ἐς, adj. [for συν-γεν-ής; fr. σύν, “with”; γεν, root of γίγνομαι, “to be born”] (“Born with” another or others; i. e. from the same parents or stock; hence) *Of the same family, akin, related*. — As Subst.: συγγενής, ἐς οὓς (mostly plur.), m. *A kinsman, relative, relation*.

(συγ-κάμπτω, f. συγκάμψω), 1. aor. συν-έκαμψα, v. n. [for συν-κάμπτω; fr. σύν, “together”; κάμπτω, “to bend”] Of the back as Object: *To bend together, bow down*.

(συγ-κλείω, f. συγ-κλείσω), 1. aor. συν-έκλεισα, v. a. [for συν-κλείω; fr. σύν, “together”; κλείω, “to shut”] (“To shut together”; hence) *To enclose, shut up*; — at xi. 32 in figurative force.

συγ-κληρονόμος, κληρονόμον, m. [for σύν, “together with”; κληρονόμος, “an heir”] (“An heir together with” another; hence) *A fellow-heir, joint-heir*.

συγ-κοινωνός, κοινωνοῦ, m. [for συν-κοινωνός; fr. σύν, “together with”; κοινωνός, “a partner”] (“A partner together with” another; hence) With Gen.: *A fellow-sharer of, a partaker in common of, something*.

συ-ζῶ -ζῶ, f. συ-ζήσω, v. n. [for συν-ζῶ; fr. σύν, “together with”; ζῶ, “to live”] With Dat. of person: *To live together with*.

συζήσω, fut. ind. of συζῶ.

σύμ-βουλ-ος, ου, m. [for σύν-βουλ-ος; fr. σύν, “with”; βουλ-ή, “counsel”] (“One that is in, or holds, counsel with” another; hence) *A counsellor, adviser*.

συμ-μαρτυρέω -μαρτυρῶ, v. n. [for συν-μαρτυρέω; fr. σύν, “with,” also “at the same time”; μαρτυρέω, “to bear witness”] 1. With Dat.: *To bear witness with*. — 2. Alone: *To bear witness at the same time*.

σύμ-μορφ-ος, ον, adj. [for σύν-μορφ-ος; fr. σύν, denoting “conformity with”; μορφ-ή, “form”] (“Having the same μορφή with” something else; hence, in figurative force)

Conformed to, resembling;—at viii. 29 folld. by Gen.: (but at Phil. iii. 21 by Dat.)

(*συν-παράκālῶ*, f. *συν-παράκālῆσω*), v. a. [for *συν-παράκālῶ*; fr. *σύν*, in “augmentative” force; *παράκālῶ*, in force of “to cheer, encourage”] *To cheer, or encourage, greatly; to comfort much or abundantly.*—

Pass.: 1. aor. *συν-παρεκλήθην*.

συνπαράκληθῆναι, 1. aor. inf. pns. of *συνπαράκālῶ*.

συν-πάσχω, v. n. [for *συν-πάσχω*; fr. *σύν*, “with”; *πάσχω*, “to suffer”] *To suffer with* another;—at viii. 17 supply *αὐτῷ* (= *Χριστῷ*) after *συνπάσχομεν*.

σύν-φημι, v. n. [for *σύν-φημι*; fr. *σύν*, “with”; *φημί*, “to say or speak”] (“To say, or speak, with” one; hence) With Dat.: *To assent, consent, or agree, to.*

σύν-φύ-τος, τον, adj. [for *σύν-φύ-τος*; fr. *σύν*, “together with”; *φύ-ω*, (in neut. force) “to grow”] (“Grown together with”; hence) With Dat.: *Conformed to.*—N.B. The English Version renders the word “planted together.”

σύν, prep. gov. dat. only. *With, together with.*

(*σύν-ἀγωνίζομαι*), 1. aor. *σύν-ηγωνισάμην*, v. mid. [*σύν*, “together with”; *ἀγωνίζομαι*, “to strive”] With Dat.: *To*

strive together with;—at xv. 30 in figurative force.

σύν-αἰχμάλωτος, -*αἰχμάλωτου*, m. [*σύν*, “together with”; *αἰχμάλωτος*, “a prisoner”] (“One who is an *αἰχμάλωτος* together with” another; hence) *A fellow-prisoner.*

σύν-ἀναπαύομαι, v. pass. [*σύν*, “with”; *ἀναπαύομαι*, “to take rest”] (“To take rest with” one; hence) With Dat. of person: *To be refreshed, or to receive comfort, with.*

σύν-αντίλαμβάνομαι, 2. aor. *σύν-αντελαβόμην*, v. mid. [*σύν*, in “strengthening” force; *ἀντίλαμβάνομαι*, (mid.) in force of “to assist”] With Dat.: *To assist, help, give assistance to, etc.*

σύν-ἀπάγω, f. *σύν-ἀπᾶξω*, v. a. [*σύν*, “with”; *ἀπάγω*, “to lead away”] With Dat. of person: 1. *To lead away with.*—2. Pass.: *σύν-ἀπάγομαι*, 1. aor. *σύν-ἀπήχθην*, *To be led along with*; hence, *to condescend to.*

(*συν-δοξάζω*, v. a. [*σύν*, “together with”; *δοξάζω*, “to glorify”] With Dat. of person: *To glorify together with.*)—Pass.: 1. aor. *συνεδοξάσθην*;—at viii. 17 supply *αὐτῷ* (= *Χριστῷ*) after *συνδοξασθῶμεν*.

συνείδ-ησις, ήσεως, f. [ob- sol. *συνείδ-ω*, “to know with

one's self"; i. e. "to be conscious"] ("A being conscious"; hence) *Conscience*.

σύν-εργ-έω -ῶ, v. n. [σύν, "together"; ἐργ-ον, "work"] *To work together, co-operate, combine, unite.*

σύνεργ-ός, οὔ, m. [σύνεργ-έω, "to work together"] ("One working together" with another; hence) *A helper, fellow-helper.*

σύνεταῖον, 2. aor. ind. pass. of συνθάπτω.

σύν-εὐδοκέω -εὐδοκῶ, v. n. [σύν, "with"; εὐδοκέω, "to be well pleased"] With Dat.: *To be well pleased with, consent to, approve of.*

σύν-ἡδομαι, f. συν-ησθήσομαι, 1. aor. σύν-ἡσθη, v. mid. [σύν, "with"; ἡδομαι, "to be pleased"] With Dat. of thing: *To be pleased with, to delight in.*

(συν-θάπτω, v. a. [σύν, "with"; θάπτω, "to bury"] With Dat. of person: *To bury with one.*—Pass.: 2. aor. σύν-εταῖον.

σύν-ιμι, f. σὺνήσω (and σὺνήσομαι, p. σὺνείκα), 1. aor. σὺνήκα, v. a. [σύν, "together"; ἵμι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers as Object) *To perceive, understand, comprehend*;—in Ep. to Romans without nearer Object.

σύν-ιστημι, (f. συν-στήσω), p. σὺν-έστηκα, 1. aor. σὺν-έστησα, v. a. [σύν, "together"; ἵστημι, "to set"] ("To set together"; hence) 1. *To introduce, or commend, a person to another.*—2. *To set up, demonstrate, prove, establish.*

σύνιων, οὔσα, οὖν, late P. pres. of συνίημι (as if fr. a contr. form σὺνίῳ).

συν-τελέω -τελῶ, f. συν-τελέσω, 1. aor. σὺντελέσα, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.*

συν-τέμνω, (f. συν-τεμῶ), v. a. [σύν, in "strengthening" force; τέμνω, "to cut"] ("To cut completely"; hence) *To cut short.*

συν-τριβω, f. συν-τριψω, 1. aor. σὺν-έτριψα, v. a. [σύν, "together"; τριβω, "to rub"] ("To rub together"; hence) *To break, bruise, crush.*

σύντριμ-μα, μάτος, n. [for σύντριβ-μα; fr. συντριβ-ω, "to break or crush"] ("That which breaks or crushes"; hence) 1. *A stumbling-block.*—2. *Destruction.*

σύν-ωδινω, v. n. [σύν, "together"; ὠδινω, "to be in travail"] *To be in travail together.*

συν-σταυρόμαι, -σταυρ-οῦμαι, p. σὺν-εσταύρωμαι, 1. aor. σὺν-εσταυρόθην, v. pass.

[for συν-σταυρόμαι; fr. σύν, "together with"; σταυρόμαι, "to be crucified"] *To be crucified together with another.*

συν-στενάζω, v. n. [for συν-στενάζω; fr. σύν, "together"; στενάζω, "to groan"] *To groan together.*

συν-σχηματίζω, v. a. [for συν-σχηματίζω; fr. σύν, "with"; σχηματίζω, "to form or fashion"] ("To form, or fashion" one thing "with" another; hence) 1. *To conform one thing to another.*—2. Pass.: συν-σχηματίζομαι: With Dat.: *To be conformed to.*

σφαγή, ἡς, f. [σφάζω, "to slay," through root σφαγ] *A slaying or slaughtering; slaughter.*

σφραγίζω, f. σφραγίσω, Attic σφραγίσω, l. aor. ἐσφραγίσω, v. a. [for σφραγίδω; fr. σφραγίς, σφραγίδος, "a seal"] 1. *To seal.*—2. *To assure, secure something to one.*—3. Mid.: σφραγίζομαι, *To seal, or assure, something to a person as one's own especial act.*

σφραγίς, ἰδος, f. *A seal*;—at iv. 11 in figurative force.

σώζω, f. σώσω, p. σέσωκα, l. aor. ἔσωσα, v. a. [σῶς, "safe"] ("To make safe"; hence) *To save, in the fullest meaning of the term.*—Pass.:

σώζομαι, p. σέσωμαι, l. aor. ἐσώθην, l. f. σωθήσομαι.

σῶμα, ἄτος, n. *A body.*

σωρ-εύω, f. σωρεύσω, v. a. [σωρ-ός, "a heap"] *To heap, heap up.*

Σωσ-ί-πατρ-ος, ου, m. [σῶσις, σώσι-ος, "salvation"; πατήρ, πατρ-ός, "father"] ("Salvation of father") *Sosipatrus or Sosipater*; a man's name; xvi. 21.

σωτηρ-ία, ἰας, f. [σωτήρ, "a saviour"] ("The thing pertaining to a σωτήρ"; hence) *Salvation.*

σωφρον-έω -ώ, (f. σωφρονήσω), l. aor. ἐσωφρόνησα, v. n. [σώφρων, σώφρον-ος, "sound in mind"] 1. *To be sound in mind, to be in one's, etc., right mind.*—2. *To show self-control; to be of a modest, or humble, mind.*

τάλαιπωρ-ία, ἰας, f. [ταλαίπωρ-ος, "wretched"] ("The condition, or quality, of the ταλαίπωρος"; hence) *Wretchedness, misery.*

τάλαιπωρος, ου, adj. *Wretched, miserable.*

ταπεινός, ἡ, όν, adj. *Hum-ble.*

τάσσω (Attic τάττω, f. τάξω, p. τέταχα), l. aor. ἔταξα, v. a. [for τάγ-ω; fr. root ταν] ("To arrange, set in order"; hence) *To assign, ap- point one to something.*—

PHRS.: τάσσομαι (Attic τάτομαι), p. τέταγμαι, 1. aor. ἐτάχθην, 1. fut. ταχθήσομαι.

τάφ-ος, ου, m. [θάπτω, "to bury," through root ταφ] ("That which buries"; hence) *A tomb, sepulchre.*

τάχ-α, adv. [ταχ-ύς, "quick"] 1. *Quickly.*—2. To express a contingency: *Perhaps.*

τάχ-ος, εος ους, n. [ταχ-ύς, "swift"] ("A being swift"; hence) *Swiftness, speed*;—adverbial expression: ἐν τάχει, *speedily, with speed.*

τέ, conj.: 1. *And*:—τέ . . . καί, *both . . . and*, i. 12, etc.—2. *Too, also* [like Lat. *que*, akin to Sans. *cha*, "and"].

τέθεικα, perf. ind. of τίθημι.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth", hence) *A child*, whether actually or figuratively.

τέλ-ειος, εία, ειον (τέλ-ειος, ειον), adj. [τέλ-ος, "completion"] ("Pertaining to τέλος"; hence) *Morally: Perfect.*

τέλ-ειω -ῶ, (f. τελέσω, Attic τελῶ), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] 1. *To bring to an end, finish.*—2. *To accomplish, fulfil.*—3. *To pay.*

τέλος, εος ους, n.: 1. *An end, termination.*—2. *An end, purpose, intention.*—3. *An*

end, consequence, result, issue.—4. *An impost, tax, customary payment, custom.*

τέρας, ἄτος, n. *A sign, wonder, marvel, portent.*

Τέρτιος, ου, m. [Gr. form of Lat. *Tertius*, "Third"] *Tertius*; a man's name; xvi. 22.

τετραπόδα, ων; see τετράπους.

τετρ-ᾶ-πους, πουν, adj. [τέτταρες (in composition τετρ), "four"; (a) connecting vowel; πούς, "a foot"] *Having, or with, four feet; four-footed.*—As Subst.: τετραπόδα, ων, n. plur. *Four-footed beasts, quadrupeds.*

τί-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a.: 1. *To put, place, set.*—2. With second Acc.: *To appoint, make*, etc., an object that which is denoted by the second Acc.; iv. 17 [lengthened and strengthened fr. root θε, akin to Sans. root *dhâ*, "to put"].

τί-μή, μῆς, f. [τί-ω, "to honour"] ("That which honours"; hence) *Honour.*

Τιμ-ό-θεος, θέου, m. [τιμ-άω, "to honour"; (o) connecting vowel; Θεός, "God"] ("One honouring God") *Timotheus or Timothy*; a man's name; xvi. 21; cf. Acts xvi. 1.

1. τις, τι (Gen. τίνος), indef.

pron.: 1. *Some, any*;—for the indefinite English article: *ἱερ-εὺς τις, some priest*, i. e. *a priest*.—As Subst.: a. Masc.: (a) *Some one, a certain person, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: Sing.: *Something, anything*.—2. *A certain person or thing*.


2. *τίς, τί* (Gen. *τίνος*), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: *τί, Why? wherefore?*—As Subst.: a. Masc.: *τίς, Which person, what person? who?*—b. Neut.: *τί, What thing? what?*—2. *Which, or whether, of the two*.—As Subst.: *τί, Which, or whether, of two things*.

τοιοῦτος, τοιαύτη, τοιοῦτο (Gen. *τοιούτου, τοιαύτης, τοιούτου*, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: a. *τοιοῦτοι, ων*, m. plur. *Such persons, such*.—b. *τοιαῦται, ων*, f. plur. *Such women, such*.—c. *τοιαῦτα, ων*, n. plur. *Such things, such like things*.

τολμ-άω -ῶ, f. *τολμήσω*, (p. *τετόλμηκα*), 1. aor. *ἐτόλμησα*, v. n. [*τόλμ-α*, “courage, daring”] (“To have *τόλμα*”; hence) With Inf.: *To dare, venture, etc., to do, etc.*

τολμηρότερον; see *τολμηρ-ῶς*.

(*τολμηρ-ῶς*, adv. [*τολμηρός*, “bold”]) (“After the manner of the *τολμηρός*”; hence)

1. *Boldly, with boldness*.—2.) Comp.: *More boldly, with greater boldness*.  Comp.: *τολμηρότερον*; (Sup.: *τολμηρότατα*).

τόπος, ου, m.: 1. *A place, spot*.—2. *A place, or passage, in a writing, etc.*—3. *Space, room*.

τότε, adv. *At that time, then*.

τοῦτο; see *οὗτος*.

τρ-ᾶ-πεζα, πέζης, f. [prob. shortened fr. *τετρ-ᾶ-πεζα*, i. e. *τετρ-ᾶ-πεδ-σα* = *τετρ-ᾶ-ποδ-σα*; fr. *τετρ* = *τέτταρ-ες*, “four”; (a) connecting vowel; *πούς, ποδ-ός*, “a foot”] (“A thing with four feet”; hence) *A four-footed table; a table in general*.

τράχηλος, ου, m. *Throat neck*.

τρέχω, (f. *θρέξω* and *δράμωμαι*), 2. aor. *ἔδραμον*, v. n. *To run*.

τρόπ-ος, ου, m. [for *τρέπ-ος*; fr. *τρέπ-ω*, “to turn”] (“A turning, turn”; hence) *A way, manner, mode*.

Τρυφαινα, ης, f. (“She who lives delicately”) *Tryphena*; a woman's name; xvi. 12.

Τρυφῶσα, ης, f. (id.) *Tryphosa*; a woman's name; xvi. 12.

τύπ-ος, ου, m. (“A blow”; hence “a mark”; hence) 1. Of doctrine: *A form*.—2. *A figure, emblem, type* [like

τύπ-τω, "to strike," akin to Sans. root *ṭup*, "to hurt"]

τυφ-λός, λή, λόν, adj. [τύφ-ος, "smoke, mist"] ("Pertaining to τυφός"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*. — As Subst.: τυφλός, οὐ, m. *A blind man*.

ὕβρις-τής, τοῦ, m. [for ὕβριδ-τής; fr. ὕβριζω (= ὕβριδ-σω), in force of "to treat despitefully, maltreat"] ("One who treats" another "despitefully," or "maltreats" him; hence) *A despiteful, or overbearing, person*.

υἱο-θε-σία, σίας, f. [υἱός, (uncontr. gen.) υἱό-ος, "a son"; θε, a root of τίθημι, in force of "to put" in a certain state or condition, much about equal to "to make"] ("The putting one in the condition of a son, the making one a son"; hence) *Adoption*.

υἱός (dissyll.), ιοῦ, m. ("One begotten or brought forth"; hence) 1. *A son*; ix. 9:—υἱός Θεοῦ, the son of God, i. e. Christ as to his divine nature, i. 4;—so at i. 3; v. 10, etc., Christ is termed υἱός in reference to God the Father.—2. Plur.: Of believing persons: *Sons, children*, of God by adoption through Christ; viii. 14, etc.—3. Plur.: *Sons = Descendants*, etc.; ix. 27 [akin

to Sans. root *su*, "to beget"; also, "to bring forth"].

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of σὺ.

ὑμ-έτερος, ετέρα, έτερον, pron. poss. [ὑμ-εῖς, "ye, you"] ("Of, or belonging to, you") *Your, yours*.

ὑπακο-ή, ἡς, f. [ὑπακούω, "to obey," through verbal root ὑπακο (= ὑπ-ό; ἀκο, root of ἀκούω; see ἀκούω)] *Obedience*.

ὑπ-ακούω, (f. ὑπ-ακούσομαι), 1. aor. ὑπ-ήκουσα, v. n. [ὑπ-ό, "under"; ἀκούω, in force of "to listen"] ("To listen under" the door as a slave did to ascertain who was there; hence) *To obey, be obedient, yield obedience*;—often with follg. Dat.

ὑπ-ανδρ-ος, ον, adj. [ὑπ-ό, "under"; ἀνήρ, ἀνδρ-ός, "a husband"] ("That is under a husband"; hence) Of a woman: *Married*.

ὑπ-άρχω, imperf. ὑπ-ἤρχων, (f. ὑπ-άρξω, 1. aor. ὑπ-ἤρξα), v. n. [ὑπ-ό, "without force"; ἀρχω, "to begin"] ("To begin, make a beginning"; hence, "to begin to be"; hence) *To be*.

ὑπέθηκα, 1. aor. ind. of ὑποτίθημι.

ὑπέρ, prep. gov. gen. (and acc.) ("Above"; hence, from the notion of standing above one to afford protection) 1.

For, in behalf of.—2. *For, on account of.*—3. *Of, concerning, respecting, about.*

ὑπερβολ-ή, ἡς, f. [for **ὑπερβαλ-ή**; fr. **ὑπερβάλλω**, “to throw beyond”; hence, (in neut. force) “to exceed all bounds,” through verbal root **ὑπερβαλ** (= **ὑπέρ**; **βαλ**, root of **βάλλω**)] (“An exceeding all bounds”; hence) *An over-great degree of anything; see κατά*, no. 2, h.

ὑπερ-εντυγχάνω, v. n. [**ὑπέρ**, “in behalf of”; **εντυγχάνω**, in force of “to intercede”] *To intercede in behalf of*;—at viii. 26 strengthened by follg. **ὑπέρ**.

ὑπερ-έχω, (2. aor. **ὑπερέσχον**), v. n. [**ὑπέρ**, “above”; **έχω**, in force of “to be”] (“To be above”; hence) *To be higher, or superior, in rank, etc.*

ὑπερ-ή-φάν-ος, ον, adj. [**ὑπέρ**, “above”; (η) connecting vowel; **φαν**, root of **φαίνω**, “to show”; pass., “to be seen”] (“Seen, or conspicuous, above” others; hence) In bad sense: *Proud, haughty, arrogant, etc.*—As Subst.: **ὑπερήφανος**, ον, m. *A proud, haughty, or arrogant person.*

ὑπερ-νικάω -νικῶ, v. n. [**ὑπέρ**, “above measure”; **νικάω**, “to conquer”] (“To conquer above measure”; hence) *To be more than a conqueror.*

ὑπερ-περισσεύω, v. n. [**ὑπέρ**, “above measure”; **περισσεύω**, “to abound”] (“To abound above measure”; hence) *To abound exceedingly, to be exceedingly abundant.*

ὑπερ-φρονέω -φρονῶ, v. n. [**ὑπέρ**, “above measure”; **φρονέω**, “to think”] *To think above measure, or too highly, of one's self, etc.*

ὑπ-νος, νου, m. *Sleep*;—at xiii. 12 in figurative force [akin to Sans. root **svap**, “to sleep”].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath.*—b. Of the Agent: *By.*—2. With Acc.: *Under, beneath.*

ὑπό-δικ-ος, ον, adj. [**ὑπό**, “under”; **δικ-η**, in force of “a penalty”] (“Being under a penalty”) (“Being under **δικη**”; hence) With Dat. of person: *Subject to a penalty from; liable to, or under, punishment from.*

ὑπόλειμ-μα, μᾶτος, n. [for **ὑπόλειπ-μα**; fr. **ὑπολείπω**, “to leave behind”] (“That which is left behind”; hence) *A remnant.*

(**ὑπο-λείπω**, f. **ὑπο-λείψω**, v. a. [**ὑπό**, “under or beneath”; **λείπω**, “to leave”] “To leave under or beneath”; hence) 1. *To leave behind.*—2. Pass.: (**ὑπο-λείπομαι**, p. **ὑπο-λέλειμαι**), 1. aor. **ὑπ-ελείφθην**, *To*

be left behind; to remain or be left.

ὑπο-μένω, f. ὑπο-μενῶ, p. ὑπο-μεμένηκα, 1. aor. ὑπ-έμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) *To stand firm, remain steadfast or patient.*

ὑπομον-ή, ἡς, f. [for ὑπομεν-ή; fr. ὑπομέν-ω, in force of "to endure" an evil, etc.] ("An enduring" an evil, etc.; hence) 1. *Patience.*—2. *Patient continuance, perseverance.*

ὑπο-τάσσω (ὑπο-τάττω, f. ὑπο-τάξω), 1. aor. ὑπ-έταξα, v. a. [ὑπό, "under"; τάσσω, "to arrange"] ("To arrange under"; hence, "to post under or behind"; hence) 1. *To subject.*—2. *Pass.*: ὑπο-τάσσομαι (ὑπο-τάττομαι), p. ὑπο-τέταγμαι, 2. aor. ὑπ-ετέαγην, 2. fut. ὑπο-ταγήσουςαι: a. With Dat.: *To be subjected, or obedient, to.*—b. Alone: *To be subject, to obey.*

(ὑπο-τίθημι, f. ὑπο-θήσω), 1. aor. ὑπ-έθηκα, v. a. [ὑπό, "under"; τίθημι, "to put"] ("To put under or down"; hence, "to put down" as a deposit or stake; hence) *To stake, venture, hazard.*

ὑστερ-έω -ῶ, (f. ὑστερήσω), p. ὑστέρηκα, 1. aor. ὑστέρησα, v. n. [ὑστερ-ος, "behind"] ("To be ὑστερος"; hence, "to

be behind or behindhand"; hence) 1. With Gen.: *To come short of, to fail of.*—2. *Mid.*: ὑστερ-έομαι -οῦμαι = no. 1.

ὑψηλά, ὧν: see ὑψηλός.

ὑψ-ηλός, -ή, ηλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὑψος"; hence) 1. *High, lofty.*—2. *High*, in figurative force; *exalted.*—As Subst.: ὑψηλά, ὧν, n. plur. With art.: *High things*; xii. 16.

ὑψω-μα, μάτος, n. [for ὑψο-μα; fr. ὑψό-ω, "to lift up on high, to raise up aloft"] ("That which is raised up aloft"; hence) *Height.*

φάγειν, inf. of ἐφαγον.

(φα(λ)ν-ω, f. φάνῶ, p. πέφαγκα, v. a. *To show.*—*Pass.*.) φα(λ)ν-ομαι, (p. πέφασμαι, 1. aor. ἐφάνθην), 2. aor. ἐφάνην, (2. f. φάνήσομαι): With follg. Nom.: *To appear, or be seen, to de*; vii. 13.

φαν-ερός, ἐρά, ἐρόν, adj. [φαν, root of φαίνω, "to show"] ("Shown"; hence) *Clear, visible, open, manifest, evident.*—Adverbial expression: ἐν τῷ φανερῷ, ("Openly"; hence) *In appearance, outwardly*; cf. ἐν, no. 8.

φανερ-όω -ῶ, f. φανέρωσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. *Act.*: *To make manifest.*—2. *Pass.*: *To be made manifest; to appear.*—*Pass.*: φανερ-όομαι -οῦμαι,

ρ. *πεφάνερωμαι*, 1. aor. *ἐφάνερωσθην*, 1. f. *φανερωθήσομαι*.

**Φαραώ*, m. indecl. ("Prince or Leader") *Pharaoh*; the common title of Egyptian kings.—N.B. The word is sometimes referred to a Coptic source, and is said to mean either "The King," or "The Sun."

φά-σκω, v. a. *To say, assert, affirm* [fr. same source as *φημί*; see *φημί* at end].

φαῦλος, η, ον, also *ος*, ον, adj. *Bad, evil, wicked*.

φείδομαι, f. *φείσομαι*, 1. aor. *ἐφείσαμην*, v. mid. With Gen.: *To spare* from destruction.

φέρ-ω, f. *οἶσω*, (p. *ἐνήνοχα*), 1. aor. *ἤνεγκα*, v. a. irreg.: 1. *To bear, carry, bring*.—2. *To bear, endure, suffer, put up with* [in pres. and imperf. akin to Sans. root *BHRI*, "to bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases *οἶ-ω* and *ἐνέκ-ω* or *ἐνέγκ-ω*].

φη-μί, f. *φήσω*, 2. aor. *ἔφην*, v. a. and n. *To say* [root *φη* or *φα*, akin to Sans. root *BHĀSH*, "to speak"].

(*φθάνω*, f. *φθήσομαι* and later *φθάσω*, p. *ἐφθάκα*), 1. aor. *ἐφθάσα*, v. n. With *eis* and *Acc.*: 1. *To come first to*.—2. *To come, or attain, to or unto*.

Romans,

φθαρ-τός, τή, τόν, adj. [*φθείρω*, "to corrupt," through a root *φθαρ*] ("That can be corrupted"; hence) *Corruptible, destructible, perishable*.

φθόγγ-ος, ον, m. [for *φθέγγ-ος*; fr. *φθέγγ-ομαι*, "to utter a sound"] ("That which utters a sound"; hence) Of human beings: *The voice*.

φθόνος, ον, m. *Envy* [either for *φθέ-νος*; fr. *φθέ-ω* (= *φθίω*), "to waste or pine away," and, so, "that which wastes, or pines, away";—or, akin to Sans. root *KSHAN*, "to wound"; and, so, in pass. force, "that which is wounded" (mentally) at another's prosperity].

φθορ-α, ἄς, f. [*φθορ*, a root of *φθείρω*, "to corrupt"] ("A corruption"; hence) *Corruption*.

φίλᾱδελφ-ία, ἰας, f. [*φίλ-ᾱδελφ-ος*, "loving one's brother or sister"] ("The quality of the *φιλᾱδελφος*"; hence) *Brotherly love*.

φίλη-μα, μάτος, n. [lengthened fr. *φίλε-μα*; fr. *φίλέ-ω*, in force of "to kiss"] ("That which kisses"; hence) *A kiss*.

Φιλόλογος, ον, m. [*φίλ-ό-λογος*, "fond of words"] *Philologus*; a man's name; xvi. 15.

φίλοξεν-ία, ἰας, f. [*φίλοξεν-ος*, "loving strangers, hospitable"] ("The quality of the

K

φιλόζενος"; hence) *Hospitality*.

φίλ-δ-στοργ-ος, ον, adj. [φίλ-έω, "to love"; (ο) connecting vowel; στοργ-ή, "natural affection"] ("Loving with natural affection"; hence) Of parents and children, brothers and sisters: *Loving tenderly, affectionate*; — at xii. 10 applied to Christians as brothers in Christ.

φίλοτιμ-έομαι -οὔμαι, (f. φίλοτιμήσομαι and φίλοτιμηθήσομαι, p. πεφίλοτιμημαι, 1. aor. ἐφίλοτιμήθην), v. mid. [φίλοτιμ-ος, "loving honour"] ("To be φιλοτιμος"; hence, "to be emulous"; hence) With Inf.: *To strive, or eagerly desire, to do, etc.; to be earnestly desirous of doing, etc.*

Φλέγων. οντος, m. ("Burn-ing") *Phlegon*; a man's name; xvi. 14.

φοβ-έω -ῶ, f. φοβήσω, 1. aor. ἐφόβησα, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear, frighten, terrify*.—2. Pass.: φοβ-έομαι -οὔμαι, (p. πεφόβημαι), 1. aor. ἐφοβήθην, 1. f. φοβηθήσομαι: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*—b. With Acc. of person, as Acc. of Respect: *To fear, dread, stand in awe of*.—3. Mid.: φοβ-έομαι -οὔμαι, (f. φοβήσομαι, 1. aor. ἐφοβησά-

μην), *To fear for one's self or on one's own part; to fear*.

φόβ-ος, ον, m. *Fear, fright, terror* [either for φέβ-ος, fr. φέβ-ομαι, "to flee affrighted"; or, like φέβομαι, to be considered immediately akin to Sans. *bhāraya*, "to terrify," a causative verb formed fr. the root *BRH*, "to fear"].

Φοίβη, ης, f. ("Bright, or Radiant, One") *Phoebe*; a woman's name; xvi. 1.

φον-εύω, f. φονεύσω, 1. aor. ἐφόνευσα, v. n. [φόν-ος, "murder"] *To commit murder, to kill*.

φόν-ος, ου, m. [for φέν-ος; fr. obsol. φέν-ω, "to kill"] *A killing, murder*.

φορ-έω -ῶ, f. φορέσω (and φορήσω, p. πεφόρηκα), 1. aor. ἐφόρεσα, v. a. [a collateral form of φέρω; see φέρω at end] *To bear, carry*.

φόρ-ος, ου, m. [for φέρ-ος; fr. φέρ-ω, "to bring, to bring in"] ("That which is brought in" as revenue, etc.; hence) *Tribute*.

(φράσσω and φράττω, f. φράξω, p. πέφραγα), 1. aor. ἔφραξα, v. a. ("To hedge round"; hence) *To stop up, s op.*—Pass.: (φράσσομαι and φράττομαι, p. πέφραγμαί, 1. aor. ἐφράχθην, 1. fut. φραχθήσομαι), 2. aor. ἐφράχην, 2. fut. φραγήσομαι.

φρον-έω -ῶ, f. φρονήσω, (p.

πεφρόνηκα), v. a. and n. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] 1. Act.: ("To have in φρήν"; hence) a. *To mind, ponder upon, take heed to.*—b. *To observe.*—c. With Acc. of n. pron. or adj. used substantively: *To have, or entertain, certain thoughts, etc.; to set the affections on.*—2. Neut.: *To think, be of opinion.*

φρόνη-μα, μάτος, n. [for φρόνε-μα; fr. φρονέ-ω, "to mind"] ("That which minds"; hence) *Mind, will, spirit, inclination.*

φρόν-ιμος, ιμον, adj. [φρονέ-ω, "to think"] ("Thinking"; hence) *Wise, sage, prudent.*

φύλασσω (φύλάττω), f. φύλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence, "to guard"; hence) Of precepts, etc.: *To keep, observe, etc.*

φυ-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φῦρ-α-μα, μάτος, n. [φῦρ-α-ω, "to mix"] ("That which is mixed"; hence) *A lump, mass, of dough, etc.*

φῦς-ικός, ική, ικόν, adj. [φύσ-ις, "nature"] ("Pertaining to φύσις"; hence) *Natural.*

φῦ-σις, σεως, f. [φύ-ω, (neut.) "to spring up"] ("A

springing up"; hence) *Nature, i. e. the regular order or law of nature.*

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light*, whether in a literal or figurative sense.

χαίρω, f. χᾶρῶ, χάρησομαι (and χαιρήσω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n. *To rejoice, be glad* [akin to Sans. *hary*, "to desire"].

χᾶρ-α, ᾶς, f. [χαίρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness.*

χαρίζομαι, f. χαρίομαι (late χαρίσσομαι), 1. aor. ἐχαρίσαμην, p. pass. in mid. force κεχάρισμαι, v. mid. [for χαρίτ-σομαι; fr. χάρις, χάριτ-ος, "a favour"] ("To show favour" to a person about something; hence) *To give freely, bestow as a free gift.*

χᾶρ-ις, ῖτος, f. [χαίρω, "to rejoice," through root χαρ] ("A rejoicing"; hence) 1. *Favour, grace.*—2. *Graciousness, kindness, good-will, grace.*—3. (A sense of favour received; i. e.) *Thanks, gratitude, thankfulness.*

χαρίσ-μα, μάτος, n. [for χαρίδ-μα; fr. χαρίζομαι (= χαρίδ-σομαι), "to give freely"] ("That which is freely given"; hence) *A free gift.*

χείλος, εὐς οὐς, n. *A lip.*

χείρ, χειρός, f. *A hand* [akin to Sans. root *HB1*, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χρε-ῖα (dissyll.), ἰας, f. [χρέ-ομαι, another form of χρά-ομαι, "to use"; and in perf. "to want or need" a thing for use] *Want, need, necessity*;—at xii. 13 in plur.

χρη-ῖω, (f. χρήσω), v. n. [probably for χρε-ῖω; fr. χρε-ῖα, "need"] With Gen.: *To need, want, have need of.*

(χρηματ-ῖω, f. χρηματίσω, (p. κεχρηματίκα), v. n. [χρήμα, χρήματ-ος, in force of "business"] ("To transact business"; but, in late writers) *To be called, named, or styled.*

χρηματισ-μός, μου, m. [for χρηματιδ-μός; fr. χρηματίζω (= χρηματίδ-σω), in force of "to give a (divine) response"] ("That which gives a (divine) response"; hence) *Of God: A divine answer.*

χρή-σις, σεως, f. [for χρᾶ-σις; fr. χρά-ομαι, "to use"] *A using, employment, use.*

χρηστολογ-ῖα, ῖας, f. [χρηστολόγ-ος, "giving fair words"] ("The quality, or nature, of the χρηστολόγος"; hence) *Fair speech, fair words*;—at xvi. 18 in bad sense.

χρη-στός, στή, στόν, adj. [χρη, a root of χράομαι, "to use"] ("That is to be, or may be, used"; hence) *Good, kind, etc.*—As Subst.: χρηστόν, οὐ, n. With art.: *The goodness, kindness.*

χρηστό-της, τητος, f. [χρηστός, (uncontr. gen.) χρηστό-ος, "good"] ("The quality of the χρηστός"; hence) *Goodness.*

Χρι-στός, στοῦ, m. χρί-ω, "to anoint"] ("Anointed One") *Christ.*

χρόνος, ου, m. *Time*;—at xvi. 25 in plur.

χωρ-ῖω, f. χωρίσω (and χωρίω), 1. aor. ἐχώρισα, v. a. [χωρ-ῖς, "apart, asunder"] *To put apart or asunder; to part, separate, sever.*

χωρίς, adv.: 1. *Apart, separately, by itself, etc.*—2. With Gen.: *Apart from, without.*

ψά-λλω, f. ψᾶλῶ, (p. ἐψαλκα, 1. aor. ἐψηλα), v. n. [a strengthened form of ψά-ω, "to touch"] ("To touch sharply, to pull, twitch"; hence, "to play" with the fingers on a musical instrument; hence) *To sing, etc.*

ψεύδομαι, (f. ψεύσομαι), 1. aor. ἐψευσάμην, v. mid. *To speak, or utter, a falsehood; to speak falsely; to lie.*

ψευδομαρτυρ-έω -ῶ, f.

ψευδομαρτυρήσω, 1. aor. ἐψευδομαρτύρησα, v. n. [ψευδομαρτυς, "a false witness"] ("To be a ψευδομαρτυς"; hence) *To bear false witness.*

ψεῦδ-ος, εὖς ους, n. [ψεῦδ-ομαι, "to lie"] *A lie, falsehood.*

ψεῦσ-μα, μάτος, n. [for ψεῦδ-μα; fr. ψεῦδ-ομαι, "to lie"] *A lie, falsehood.*

ψεῦσ-της, του, m. [for ψεῦδ-της; fr. ψεῦδ-ομαι, "to lie"] *A liar.*

ψιθύρις-της, του, m. [for ψιθύριδ-της; fr. ψιθύριζω (= ψιθύριδ-σω), "to whisper"] ("He who whispers"; i. e. "a whisperer" as opp. to one who speaks out; hence) *In bad sense: A secret slanderer, a backbiter.*

ψυχ-ή, ἡς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence, "breath"; hence) 1. *Life.*—2. *A soul.*

ψωμ-ῖζω, f. ψωμιῶ, v. a. [ψωμ-ός, "a bit or morsel"] ("To give a ψωμός to" a person; hence) *To feed; to give food to.*

ὦ, interj. *O!*

ὥρα, as, f. *A season; a proper, or customary, time for something.*

ὥρ-αιος, αἰα, αἰον, adj. [ὥρ-α,

"season"] ("Pertaining to ὥρα"; hence) *Of things: Beautiful, graceful.*

ὥς, adv. and conj.: 1. Adv.: a. *As.*—b. *Like as, just as.*—c. *In what way or manner; how.*—d. With numeral adj.: *About.*—e. Of time: *When.*—ὥς ἐάν, *whenever.*—2. Conj.: *That.*

ὥσ-αὐτ-ως, adv. [ὥς, "thus"; αὐτ-ός, "self, very"] ("Thus in this very manner"; hence) *Just so, in this very manner; in like manner.*

*Ὡσηέ, m. indecl. ("Deliverance") *Oseë or Hosea; a prophet who prophesied fr. about B.C. 785.*

Ὡσ-περ, adv. [ὥς, "as"; περ, enclitic particle] *As indeed, even as, just as.*

Ὡστε, conj.: *So that:* 1. With Indic.: *To mark a fact.*—2. With Inf.: *To mark a result or effect.*

ὠφέλ-εια, εἰας, f. [ὠφελ-έω, "to be of use or service"] ("A being of use or service"; hence) *Profit, advantage, gain.*

ὠφελ-έω -ω, f. ὠφελήσω, (p. ὠφέληκα), 1. aor. ὠφέλησα, v. n. [for ὠφελ-έω; fr. ὠφελ-ος, "help"] *To be of help or service; to be of benefit; to profit, avail.*

ADDENDA.

(ἀντί-τάσσω and ἀντί-τάττω, f. ἀντί-τάξω, v. a. [ἀντί, "against"; τάσσω, "to draw up in order of battle"] Act. : "To draw up against in order of battle ; to range in battle against").—Mid. : ἀντί-τάσσομαι, (1. aor. ἀντ-εταξάμην), ("To range one's self in battle against"; hence) With Dat. : *To resist, oppose, withstand*, etc. ; xiii. 2.

ζέω, (f. ζέσω, 1. aor. ἔξεσα), v. u. (Of water, "to boil"; of

solids, "to glow, be hot"; hence) Mentally or morally: *To be fervent* ; xii. 11.

(προ-αιτιάομαι-αιτιῶμαι), 1. aor. προ-ητιασάμην, v. mid. [πρό, "before, previously"; αἰτιόμαι, "to accuse"] With Acc. of person and Inf. : *To accuse a person, etc., before or previously of being, etc.*;—at iii. 9 (the only place in the Gr. Test. where the word occurs) the Apostle refers to i. 24—32 and ii. 1—24.